

THE
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RELIGIOUS COMMUNICATIONS.

For the Panoplist.

**ON THE INTERMEDIATE STATE:
OR, THE CONDITION OF MEN
BETWEEN DEATH AND THE
RESURRECTION.**

THE Bible is a practical book. This testimony of Jesus was written, that men might believe on him, and believing, might have life through his name. Its chief aim is, through the influence of the Spirit, to excite the faith of the elect in the Redeemer, and to nourish in them a holy life, preparatory to their admission into heaven.

Respecting the intermediate state, therefore,—a subject admitting much vain speculation, we need not expect to find a very full account. The Scriptures treat it only in a practical view. They give not all the information that might be gratifying to idle curiosity. Several allusions to it are incidentally made, and by these we are enabled to establish respecting it a few general conclusions; sufficiently valid and particular to comfort the people of God.

These allusions are made chiefly respecting departed believers; one or two only occur respecting the impenitent dead. A similar fact is noticeable, also,

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respecting the future resurrection of the body. The Scriptures oftener mention it as the privilege of the believer, than as an indiscriminate event to all, or as the rising up of the impenitent to condemnation; evidently aiming at establishing the faith and animating the joys of the pious.

The Scriptures authorize us to make the following conclusions respecting the intermediate state.

1. *The soul in this state is active:* or, man continues to be, after death, an active intelligent existence. He remains in the exercise of his intellectual powers and moral affections. This truth is evident from the following passages of Scripture.

First: the crucified thief, Luke xxiii, 43. 'He said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.' That day, Jesus and the penitent thief both expired. The departed penitent remained still an active intelligent being; for the promise of Christ was verified. He was capable of perception and enjoyment; for he knew Christ and tasted the joys of paradise.

Secondly: the wish of Paul to

depart and be with Christ, Phil. i, 23 'For to me—to die is gain. I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.' That Paul refers to a state of active and intelligent existence, is unquestionable. He has reference to a state of existence, in which he would know Christ, and enjoy his presence; in which he would exercise his understanding and his holy affections, in a far purer manner than on earth. That he refers, also, to a state immediately succeeding his death and not to a future resurrection, is equally obvious. For were the soul inactive and insensible between death and the resurrection, it would be no gain to Paul to die. Evidently the life and enjoyments of Paul on earth were superior to a state of insensibility and inactivity. He would, therefore, prefer to *live*, and to live too, till the period of the *resurrection*; for evidently the enjoyment which he might share in this time would be all *gain* compared with a state of insensibility. The period between his death and resurrection, would, on such a supposition, be so much *taken away* from his existence. The desire of Paul to depart, therefore, could arise only from the belief that he should immediately 'be with Christ.' He was 'willing to be absent from the body,' entertaining the confident persuasion, that he should immediately be 'present with the Lord.'

Thirdly: Moses and Elias on the mount of transfiguration, were active and intelligent beings, Luke ix, 28, &c. They knew Christ, and spake with

him on the subject of his approaching decease at Jerusalem. 'Moses, the servant of the Lord,' full 1400 years before this event, 'died in the land of Moab and was buried in a valley, over against Bethpeor.' Elijah, full 800 years before, while walking with Elisha on the borders of Jordan, was parted from him by 'a chariot of fire and horses of fire, and went up by a whirlwind into heaven.' Probably the same change passed upon Elijah, which Paul declares will happen to all believers, 'who are alive and remain unto the coming of the Lord.' If so, he existed at this time, not in a disembodied state but in a glorified body. However that be, the case of Moses, who left the world in the usual manner, is a fair illustration of the state, essentially, of departed believers. We learn, then, from what took place on the holy mount, that Moses was an active intelligent being in the days of Christ. He knew Christ, and conversed with him on a most interesting subject. He spake of that death on which his own immortal hopes were founded, and the hopes of the people of God in every age. We see him then, not only capable of mental activity but engaged, as the theme of his conversation would lead us to suppose, in the most vigorous employ of his mental powers. Whether, therefore, the appearance of Moses in bodily shape were a thing supernatural to men in the intermediate state or not, thus much is fairly deduced from it, that men in that state are active intelligent beings.

Lastly: the argument that Christ uses with the Sadducees respecting the resurrection,

Luke xx, 37, 38. The translation of *αναστασις* and *αΐσις* are liable to mislead the common reader, unless he attentively examines the argument. These words, commonly rendered 'resurrection and rise again,' lead the mind of the English reader forward to the period of the resurrection of the body. From an attention, however, to the sentiments of the Sadducees and the argument by which Christ refutes them, any one may see, that these words are to be understood in a more extensive sense. They refer indefinitely to future existence, or revival from the dead. The Sadducees opposed not so much the sentiment that the departed soul will at some future period re-join the body, as the idea that the soul *exists at all* after death. Their opinion was that there is no future life, nor angel, nor finite spiritual existence, whatever, separate from the body, Acts xxiii, 8. Their sentiment then plainly would be refuted, if Christ could prove that men continue their intelligent and spiritual existence after death. The point at which Christ chiefly aims in his argument with them, is, to prove that the soul *does* continue its existence after death. For proof, he cites the fact, that God styled himself, in the days of Moses, the God of Abraham, Isaac, and Jacob. 'Now,' says Christ, 'that the dead *are* raised,' that is, that they are revived up in another state of existence, 'even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the *dead* but of the *living*: for all live unto him.

The reasoning of Christ is obvious. These venerable patriarchs, in the time of Moses, had been dead full 200 years, and were all buried 'in the cave that is in the field of Machpelah, before Mamre, in the land of Canaan.' Yet when Moses stood beside the burning bush in Midian. God said; 'I am'—not I was *once*, but I am *now*—'the God of Abraham, and the God of Isaac, and the God of Jacob; this is my name forever, and this is my memorial throughout all generations.' I am the God of your fathers the patriarchs; the Master in whose service, though now absent from the body, they are alive and active. I am not the God and King of subjects who are dead and inactive, but of living beings. All live unto me. Such was the conclusive reasoning of Christ. The Sadducees were confounded by it, and 'after that durst not ask him any question at all.'

Abraham, Isaac, and Jacob, therefore, were alive in a separate state, and active in the service of God in the days of Moses. And from this fact it is evident that *all* mankind after death exist in a separate state. Christ evidently considered this one fact as establishing the universal proposition. He alleged it expressly to prove the general truth, that 'the *dead* are raised up'—or revived. It was a confutation, too, of the general position of Sadduceism, that the souls of men do not exist in a separate state. We may see, too, the evident propriety of the conclusion being general. For the laws of divine administration being the same toward all men in the present state, it is rational

to conclude, that under the government of an immutable God, they will be the same, likewise, toward all after death.

The Scriptures then authorize the conclusion that men in the intermediate state are active intelligent beings.

2. *Entrance into this state is immediate.*

No sooner does the soul quit its earthly tabernacle, than it enters an active intelligence into the intermediate state. There is no intervening season of inactivity. The transition is immediate.

This is probable from the nature of the soul. Its very essence is activity. Consciousness and perception removed, we have no idea of a soul left. When the body is dissolved by death, it ceases to be the residence of the soul and the seat of its operations. The soul is then separate in its existence; and if it be not a conscious, active, intelligent agent, we can form no conception, whatever, of its existence. We cannot conceive that it is even possible for it to exist.

It is evident, also, from Scripture. The thief entered paradise that day. Christ passed immediately into that state. Stephen, too, immediately entered that state. Shortly before his death, 'being full of the Holy Ghost' and looking up 'steadfastly into heaven, he saw the glory of God and Jesus standing on the right hand of God.' While the vision was but just fading from his view, he expired, breathing the petition; 'Lord Jesus, receive my spirit.' Was he not immediately received into that glory, the sight of which

cheered his last moments on earth? Doubtless his prayer was answered; and if so, his soul no sooner left the body than it was *received* by Christ:—not an unconscious, inactive, insensible existence,—but intelligent, active, and happy in the presence of his glory.

3. *Impenitent sinners in this state continue sinful and are completely miserable.*

But one or two direct hints on this subject occur in the Scriptures. The parable of the rich man and Lazarus describes, essentially, the different states of the saint and sinner immediately after death and, consequently, in the intermediate state. From this description we conclude, that the impenitent in that state are the subjects of misery that knows no remedy nor alleviation. Peter describes the men, 'which sometime were disobedient, when once the long suffering of God waited in the days of Noe,' as being at present 'spirits in prison;' an expression conveying the idea of punishment and suffering.

Indirect evidence on this subject, however, is abundant. The Scriptures abundantly teach that the present life is the only season for a change in the moral character of men, and that the present is the only season of forbearance to sinners; from these two premises we conclude, that they who die impenitent still continue so, and being beyond the reach of mercy, become perfectly miserable.

4. *Believers in this state are perfectly holy and happy.*

The Catechism of the Westminster Assembly, on the subject of the benefits that believers re-

ceive from Christ at their death, expresses the same conclusion. 'The souls of believers are at their death made perfect in holiness and do immediately pass into glory.' The evidence of this truth is satisfactory.

Believers now dead in the Lord are described as 'the spirits of just men made perfect.' The description is conclusive respecting their perfect holiness. Believers, too, when they depart this life appear in the presence of a holy God, 'that hath no pleasure in wickedness.' They dwell in that celestial city, 'into which shall in no wise enter any thing that defileth.' They behold the face of God, and are, therefore, complete in righteousness.

Holy beings, too, must be happy. The thief at his death entered paradise. Moses and Elias on the mount 'appeared in glory.' Paul would find his exchange 'far better' than the present life. Departed believers, now the spirits of just men made perfect, 'are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to God the Judge of all, and to Jesus the Mediator of the New covenant.' In this holy and blessed society how can the departed saint but be happy? Indwelling sin that on earth clogged his love and withdrew from him the smiles of his God, is now forever taken away. Perfectly pure in heart, he is admitted to the blissful vision of God. Yea, he is satisfied, for he has awaked in the likeness of God.

5. *Men in this state do not receive complete retribution.*

The question is sometimes asked, whether men in the intermediate state are in a state of retribution. The Scriptures always refer to the decisions of the general judgment as placing men in a complete state of retribution. They speak of men after leaving the intermediate state and uniting their bodies at the resurrection, as rising to life or damnation, according as their deeds in the present life have been good or evil.

That the day of judgment should be mentioned, as the commencement of retribution is to be accounted for on this ground; that retribution will then be complete and public. Men will then be reunited to their bodies, pass a public trial and receive a public sentence. Believers and impenitent sinners in the intermediate state are indeed confirmed in character, and live in sure prospect of the decisions of the general judgment. Yet they do not receive that full retribution on which they will enter that day. Their union with the body at that period will capacitate them for greater happiness or misery. But chiefly, the revelation made of their characters that day to an assembled universe,—the openness of their trial, their sentence and its execution,—will lay a foundation for more exquisite joy or woe in their succeeding state.

Even the fallen angels appear not at present in that complete state of retribution, which they expect, and unto which they are reserved in chains unto the judgment. Hence the legion that troubled the man among the tombs, terrified at the presence of Christ, and in awful ap-

prehension of their future allotment from his judgment seat, exclaim; 'Art thou come hither to torment us before the time?'

The subject suggests a few reflections.

1. The death of the impenitent sinner is a season of great anguish.

Contemplate for a moment the situation of one, who has wasted his season of grace and is now approaching the borders of the grave. He may be careless. The same stupidity that closed his ears to the messages of grace through life, may now blind his eyes to the solemn realities on which he is entering. Who that has a heart to feel, can view his departure without compassion? His soul no sooner quits its earthly mansion, it no sooner leaves the cares and sorrows of this vain life, and the pains and agonies of a dying bed, than it enters a percipient existence upon the unmingled woes of future punishment. 'In that very day his thoughts perish.' Hope a moment before, perhaps, hushed his anxieties and excluded the thought of an hereafter; now, the delusion is all over, and the beginning of anguish that is to know no end, pierces him with the agonies of despair.

He may be thoughtful. He may bewail on the confines of eternity, a day of grace misspent, and a heaven of holiness forever lost. Approach and view this dying man. See the anguish of his countenance and listen to his melancholy groans. O, he is just commencing the wailings of eternity. You see but a faint picture of the lively anguish to which he will in a few moments awake. You would tender relief,

and point him to the Savior. He rejects the remedy till he enters the world on whose endless night no star of Bethlehem shall ever rise. He closes his eyes on you and on this world, and like Dives, he immediately 'lifts them up in hell, being in torments.' He immediately finds himself a hopeless rebel, fallen into the hands of an avenging God!

2. This view of the intermediate state is consoling to the dying believer.

The hour when a Christian is called to die, is a season of great trial. He clings to life and to spiritual enjoyment. He shudders at the thought of sinking into darkness and insensibility. He shrinks from the idea of extinguishing his holy affections and enjoyments in death. Should not the thought then encourage him to sustain the last conflict with fortitude, that by it Christ is *immediately* to introduce him into a better existence. The Redeemer—full of tenderness and grace—in subjecting him to death, is not crushing his existence, but exalting it to nobler service and enjoyment in heaven. Though it is through much tribulation, he is *entering* the kingdom.

Death gives him wings to mount above the spheres;
Death wounds to cure; he falls, he rises, reigns,
Springs from his fetters, fastens in the skies,
Where blooming Eden withers from the sight.

'The day of his death is better than the day of his birth.' In that hour he opened his eyes on a world of sin and suffering, a rebel against Jehovah and an heir of wrath; having been recon-

eiled to God through the blood of the cross, he is now entering a world of perfect holiness, through all whose boundless realms the light of divine glory and love sheds unutterable joys. The days of his mourning are ended; and the ransomed child of God has come to Zion with everlasting joy upon his head.

3. This view of the intermediate state suggests a comfortable reflection respecting the pious dead. They are now active and happy in the service of God.

Are you a Christian, mourning the loss of one who exhibited satisfactory evidence of piety? Sorrow not, then, as others, which have no hope. The friend, whose last conflict you witnessed with such solicitude, has achieved the victory and received the conqueror's crown. Bury not your thoughts in the grave with his earthly tabernacle; his immortal spirit has entered a nobler building eternal in the heavens. The holy God who adopted him as a son and servant on earth, he is now serving in a purer manner in his presence above.

Do not your thoughts, too, extend beyond your dying friend to the children of God that have expired in past ages? Where are now all the multitudes of the

saints, who in their generations have glorified God on the earth, and exhibited their living and dying testimony to the excellency of the religion of Jesus? These all died in faith, not having received the completion of the promises on earth. Do they sleep in silence? Are all those affections which were lighted up and preserved during the night of earthly trials, now extinct? No; the God of Abraham, Isaac, and Jacob, liveth throughout all generations. Heirs with the patriarchs of the same promise, they now with them serve God in glory. They all are now in that better and holier country they desired while on earth. They all are now in the presence of that God, who was not ashamed to be called theirs in their pilgrimage and to prepare them a city.

Their bodies, indeed, are now imprisoned in the grave. Yet they wait in sure expectation of the day of final triumph. He that liveth, and was dead, and is alive forevermore, who hath the keys of *Hell* and of death, shall, at the conclusion of the great work of redemption, unlock the doors of their prison, and say to the redeemed prisoners, 'Go forth.'

G. F.

MISCELLANEOUS.

To the Editor of the Panoplist.

Sir,

AMONG the great variety of excellent Tracts, which have been recently published by the NEW ENGLAND TRACT SOCIETY, I have been particularly pleased with the following; viz. *United and extraordinary prayer for the*

revival of religion and the advancement of Christ's kingdom earnestly recommended;—and, The importance of educating promising young men for the gospel ministry. These Tracts, which are sold to charitable Societies, the first for two and a half cents, the second for two

cent are worthy of the most serious perusal and re-perusal by all who wish well to Zion. In the first place, they are both written with distinguished ability, and in a manner suited to general and permanent usefulness. In the next place, they treat of subjects, which are always momentous. In all ages, it is of the highest importance that Christians be engaged in united and earnest prayer for the revival of religion and the advancement of Christ's kingdom; and that the utmost attention be given to the business of training up a competent number of promising young men, by a regular education, for the sacred work of the Christian ministry. But I have been most of all gratified with the publication of the above named Tracts, on account of their peculiar adaptedness to the present time. It has become the favorite object of Christians in this country, to select young men of talent and piety, and educate them for the sacred office. They have been fully aware of the necessity of an order of men, devoted to the work of giving moral and religious instruction to the people; and long experience has convinced them that no degree of original strength of mind, or of piety can qualify men for the ministry, without a *learned education*. The second Tract above mentioned, goes to the bottom of this subject, as it relates to the present condition of America and of the world. The statements which it makes of the necessities of the different parts of our own country are sufficient to rouse to action all who compassionate the miseries of mankind, and know the worth

of the remedies which the Gospel provides. I consider the education of pious and ingenious young men for the ministry to be one of the most interesting objects of Christian benevolence. In proportion as this work prospers, we shall have reason to hope for the prosperity of Zion. The attention, which has recently been excited to this subject, from North to South, is truly animating. We must consider it as a token of divine favor to the church. But all that has been done is only the beginning of the great work which lies before us. All the ministers and friends of religion must unite in one great effort. All their wisdom and influence must be combined for the accomplishment of this momentous design. We are persuaded, the more men consider this object, the more will they be satisfied that it deserves to be pursued with increasing zeal, and that it has an inseparable connexion with the gracious purposes of God towards the church.

But it is never to be forgotten that the favorable result of all the exertions which Christians make depends ultimately on the divine blessing. All good designs, all wise measures, and all success come from God. He is therefore to be sought by earnest and united prayer. A spirit of prayer should pervade all our deliberations, and all our pursuits. While our tongues and our hands are employed for the advancement of the Redeemer's kingdom, our eyes ought to be devoutly raised to the God of all grace. How delightful is this union of Christian activity and prayer. To pro-

mote this holy union I have taken the liberty through your very useful publication to recommend the above mentioned Tracts to the attention of every man, and woman, and child, who feels for the welfare of the world.

I am Sir, your affectionate friend,
W. S.

P. S. I am happy to learn, that the *concert of prayer* on the evening of the first Monday in every month is attended very extensively in this country. The time, I hope, is not far distant, when Christians of all denominations, from the rising to the setting Sun, will join in this concert, and unitedly offer up their importunate supplications to HIM who heareth prayer, and with whom is the residue of the Spirit. The following Address to Christians, which is the close of the Tract on prayer, will, I am persuaded, be acceptable to your readers,

CHRISTIANS, you not only have the precious promises of God's word to encourage your united and fervent prayers for the advancement of Christ's kingdom, but you may see many tokens for good at the present time. It is a day of great things. More has been done within a few years, to extend the triumphs of the cross, than for ages before. If you look upon the various measures, which the friends of Christ in different parts of the world are now pursuing for the spread of the gospel, and the success, which has already attended them, you will find every thing to give animation to your hopes. In the extensive revival of religion, and in the communication of light to those who sat in darkness, you may see the fruit of the prayers of apostles, martyrs, and saints, who now sleep in dust. You now perceive that God did not say to them, seek ye me in vain. The present period is distinguished by the united exertions of Christians to do good. They are carrying

on an extensive plan. A great system of beneficence has been adopted. A great machine has been put in operation. All its parts move harmoniously together, and conspire to produce the most glorious results. When did the world ever witness such efforts to build up the church, and to convert Jews and pagans? When did such a multitude of Bible and Missionary societies exist? In what age were such treasures expended and such labors performed to translate and print the scriptures? At what happy period of the world were the poor perishing tribes of Asia and Africa blessed with an abundance of Bibles in their own languages? When were such numbers of pious youth fired with apostolic zeal, and ready to leave their friends and country to make known the unsearchable riches of Christ to the heathen? Hail! ye Christians of the present day! You have come to the time, when the world is preparing for glorious displays of divine mercy. You already behold many things which indicate, that *the reign of sin is near its close*. You behold that actual advancement of the cause of the Redeemer, the distant prospect of which has given ecstasy to so many prophets and saints. Who ever had such encouragement to united and earnest prayer? Who ever lived in a period so full of divine goodness? Who ever had such a near prospect of the time, when every knee shall bow at the name of Jesus. Who ever had so abundant and affecting evidence of the power and faithfulness of God, and the certain success of the cause of Immanuel? Arise then, with one heart, and call upon the name of Jehovah. Beseech him to give the Redeemer his promised inheritance. Pray for the time when the earth shall be filled with the knowledge of the Lord. Pray with strong faith, and fervent hope. For the time *will* come. There is no room for doubt. The mouth of the Lord hath spoken it; and he also will do it. Jesus shall reign over the whole earth. All the kingdoms of the world are his; and he is about to take possession of them. Therefore wait on the Lord be of good courage; and say, for "Zion's sake, I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." "I will wait for the God of my salvation; my God will hear me." Soon shall it be said, "Lo, this is our God! We have waited for him: we will be glad and rejoice in his salvation."

A LETTER FROM A LADY TO HER BROTHER.

We think the following letter will give those of our readers, who have always lived under the meridian light of a preached Gospel, a lively picture of the situation of the destitute. Who that reads the story of this pious mother, unless blind to the preciousness of the Savior and his gospel, will not highly prize the privileges of evangelical instruction, and cheerfully make sacrifices to extend them to the ignorant and destitute—to them who dwell in darkness? ED.

Virginia, August 6, 1814.

Dear Brother,

Your letter bearing date * * * *
* * * came to us * * * the same month. Never was a letter more acceptable. With regard to your inquiries:

1. "Where are you?"

I answer in Virginia, County of Monongalia, the capital of which is Morgantown. We live one fourth of a mile from the bounds of Maryland, and 200 miles southwest from Baltimore.

2. "What ministers are in your vicinity?"

One Baptist, who, I have been informed, lives about 14 miles from us, and preaches there one sermon in each month. The only preaching that I have heard of nearer than that, since I came here, is 7 miles distant, where a Methodist preaches one sermon in two weeks. But such is the badness of the roads and the difficulty of leaving my babes, that I have not heard him.

3. "What missionaries have you seen?"

None! Nor can I hear that but one presbyterian or congregational minister ever passed this way. That was about two years since. The inhabitants speak of him in terms of the highest respect.

But I really believe that a person would be more likely to obtain salvation in Hindoostan than here. Indeed, I cannot tell why this dismal part of our land has been so utterly neglected by those best and most charitable of institutions, the Missionary Societies.

It cannot be said of these, as it truly may be of the people in the lower counties of this State; they have money and information, and it is altogether their own fault, that they do not have the gospel; for here they have neither. There are many men and women, some more than 30 years of age, born among these mountains, or brought here when quite young, who never heard a presbyterian minister preach, and very seldom any other. Many heads of families and their numerous offspring cannot read at all, and there is no school within twelve miles of us.

Oh, my Brother, how my heart bleeds for precious immortals around us, buried in ignorance, sin, and stupidity; and also for myself and family.

Can you not be spared a little while from your charge to visit us? Can you not intercede for us in this dark, benighted region, to the trustees of the Missionary Society? Can you not take a short mission, and in your tour come to us? Do not forget us I intreat you. If you cannot come yourself, cannot some one be sent? I know of no place where such labors are more needed.

You ask, "What are the religious sentiments and practices of the people? and how is the Sabbath regarded?"

By this time I think you can anticipate my answer: though I can say their conduct is much better than I could expect from them, considering human nature and their want of advantages.

They generally admit the truth of divine revelation; say religion is a fine thing; wish they could have preaching on the Sabbath, and be favored with schools; and seem to regret that they cannot read.

They plead their poverty and distance from each other, as their excuse for not having these things. They are in general very friendly and hospitable; and though they do not pretend to labor on the Sabbath, yet it is their custom, and one which prevails in Maryland and Virginia, to visit, do errands, and make bargains on that day.

You ask "What are our influence and example?"

I feel thankful I can tell you that we are not inclined to follow their example; but always when they invite us to visit them on the Sabbath, we tell them plainly what we think of it, and give them our reasons why we think so. When they come to visit us, we read to them some good book, and endeavor to converse with them on divine things.

But so wicked and deceitful is my heart that I have to lament my own unfaithfulness. I am so stupid, that the things which I know I need often to be told; and alas! there is nothing here to stir up the mind to ought but grief.

I am happy to find that my companion feels the want of what we cannot here enjoy. And I often feel that I had rather be an honest beggar among

pious people, than to spend my days and bring up and leave my dear babes in such a place as this.

Oh, my Brother! I think divine ordinances never appeared more precious than since I have been here. I do not believe it common for persons to estimate the glorious privileges of the blessed gospel as they ought, until they have been deprived of them after having loved and enjoyed them. It appears to me at times as though I could not endure to spend one Sabbath, and month and year after another, shut up in this wilderness, with my children growing up by me, and not be able to lead them to the house of God.

I make it my practice to walk alone into a little grove of oaks, and especially on the Sabbath, at the hour I think you are going to the house of God. There I think I feel somewhat as the children of Israel did, when they hanged their harps on the willows and exclaimed; "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." There I reflect that my sins have justly deserved all this and much more. And it seems to me that I am suffering this banishment awhile to teach me the value of what I did not rightly improve. At present I can see no way of escape, but while I live I hope I shall not cease to pray for deliverance till it come. I think I never longed for any thing more than I now do to live where I could attend public worship, where the christian

graces are in lively exercise, where I could once more enjoy the society of pious and enlightened people.

And now, Brother you know our situation, feelings, and wants; we beseech you strive together with us by yours; that God would turn again our captivity, forgive our sins, and make the evening of our lives more comfortable and useful, for Jesus' sake.

EXTRACTS FROM DR. WATTS' PREFACE TO HIS DISCOURSES ON THE GLORY OF CHRIST.

"It is granted, that many things relating to the *ever blessed TRINITY* may have heights and depths in them which are unsearchable by our understandings. Though we learn from Scripture, that true and proper Deity is ascribed to the Father, the Son, and the Holy Spirit, and that they are represented often in Scripture as *distinct personal agents*; yet after all our inquiries and prayers, we may be still much at a loss to describe exactly wherein this *distinct personality* consists, and what is the distinct communion of each of them in the divine nature."

"I can assure them," [the readers of his discourses,] "that

there is not one sentence in all these discourses, but what is very consistent with a firm belief of the divinity of Christ, and a just and sincere concern for the most eminent and glorious truths of the Gospel, as they are professed by Protestants among us against the Socinian and Arian errors."

IMPORTANT DISCOVERY.

SEVERAL able and respectable farmers who employ a number of workmen, have discovered that the use of ardent spirits, at any season of the year, is entirely unnecessary. By informing their workmen when they employ them, that they must have no ardent spirits—keeping them well, and adding one fourth of the ordinary expense of spirit to their wages, they can easily obtain men who will drink no spirit, and yet be more healthy, more faithful, and in the course of the season, accomplish more business, and be in every respect better than if the usual quantity were allowed them.

Should all farmers in the country avail themselves of this discovery, it would probably save more than \$10,000,000 a year, and several thousand lives.
H.

RELIGIOUS INTELLIGENCE.

MASSACHUSETTS MISSIONARY SOCIETY.

The publication of the following Report, on account of particular circumstances, has been hitherto delayed. ED.

THE Annual Meeting of the Massachusetts Missionary Society was held in Boston, May 30, 31, 1815. The number of members present was considerable; the

business was conducted with great harmony; and the spirit of the meeting was highly gratifying and encouraging. The officers elected for the year were as follows:

The Rev. SAMUEL SPRING, D.D. *Pres.*
The Rev. SAMUEL WORCESTER, D.D. *Secretary.*
JEREMIAH EVARTS, Esq. *Treasurer.*

The Rev. SAMUEL AUSTIN, D.D.
 Rev. ELIJAH PARISH, D.D.
 Rev. SAMUEL WORCESTER, D.D.
 Dea. ISAAC WARREN,
 Mr. JOHN JENKS,
 JEREMIAH EVARTS, Esq.
 HENRY GRAY, Esq.
 Rev. OTIS THOMPSON,
 Rev. SAMUEL WALKER, and
 Rev. BROWN EMERSON, *Trustees*.

The Anniversary Sermon, by the Rev. Mr. SANBORNE of Reading, was appropriate, animated, and impressive. The first appointed preacher for the next anniversary is the Rev. FREEGRACE REYNOLDS of Wilmington; the second, the Rev. ELISHA FISK of Wrentham. The following is the

REPORT OF THE TRUSTEES.

BRETHREN,

WITH the mutual congratulations and grateful recollections of this anniversary, we have occasion for mutual condolences and solemn reflections. Death has invaded our endeared and consecrated circle. The late venerable incumbent of the chair, who, at our last annual meeting, addressed us with the monitory and ominous voice of faltering age, and a greatly beloved and respected brother and member of the Board, whose unabated vigor of body and of mind gave promise of long and increasing usefulness, are with us no more. The lamented Drs. Hopkins and Strong, both of whom were among the founders of this Society, were of the number of the Trustees from the beginning, bore with others, some of whom were called home before them and more still remain, the burden and heat of the day, and labored with exemplary diligence, fidelity and zeal, now rest from their labors and their works do follow them. But we, dear brethren, rest not yet; nor must we, until the Lord of this great vineyard in which we are appointed to work while the day lasts, and in which there is such urgent need of much, very much to be done, shall see fit to call us away from these arduous but pleasant and important services, to receive every one his own reward according to his own labor. While then we drop the tear of tender remembrance, and of brotherly affection for those who are gone, yet let us not mourn even as others who have no hope; let us not linger at the graves of our departed fellow laborers; but admonished by the termination of their day, of the brevity of our own, quickened by the recollection of their activity and zeal, and animated by the glorious prize for which they run, and which is set also before us, let us pursue our course with renewed energy and ardor, and so run as certainly to obtain.

The missionaries appointed by this Board the last year were as follows: The Rev. Jonathan Sewall, for the whole year, in the District of Maine extensively; Mr. Joshua Dean, for twenty five weeks, at Hampden and Plantation No. 2, and vicinity; Mr. Enos Merrill, for eight weeks, at Thomastown; Mr. Christopher J. Lawton, for twelve weeks, at Prospect; the Rev. Pearson Thurston, for twelve weeks, at Limerick; Mr. Fifield Holt for twelve and a half weeks, at Canaan and elsewhere as our Committee of location in Maine should judge most advisable; the Rev. Silas Warren, for six weeks in the Plantations of Jackson and Washington and the vicinity; Mr. William Cogswell, for twelve weeks, at Sandwich and vicinity, N. H. and afterwards, Mr. Edward Warren, for seventeen weeks, in the same field; Mr. Calvin Park, for six weeks, with reference particularly to Johnson and Smithfield. R. I. The Rev. Thomas Williams, who was settled under the patronage of this Society, at Brewer, (Me.) was allowed one hundred dollars for the year in aid of his support. At the commencement of the year also six hundred dollars were appropriated by this board towards the expence of a mission to the Western and Southern parts of the United States, through which Messrs. Schermerhorn and Mills, three years ago made their very interesting tour; with the design that the missionaries to be employed should preach in the most destitute places of those regions, particularly East Tennessee, and distribute Bibles, Testaments and Tracts, wherever there should be the greatest need, particularly at New Orleans: Mr. Samuel J. Mills and Mr. Daniel Smith were appointed missionaries for this important and arduous service; and the mission was placed under the superintendence and direction of a special Committee, consisting of the Secretary, Treasurer, and Henry Gray, Esq. This arrangement was made in the expectation that the mission would be patronized and partly supported, by several Missionary and Bible Societies, in Connecticut, New York, and Pennsylvania, from some of which encouragements to this effect had been received.

All the missionaries thus appointed, excepting Mr. Dean, accepted their appointments, duly entered upon their labors, and performed them, so far as appears from the letters, and journals which have been received, in a very satisfactory manner. The principal particulars relating to their respective missions we shall briefly report.

Mr. Sewall, in an Abstract of his Journal, says, "According to my estimate, I have the year past performed 46 weeks of missionary labor; 307 sermons have been

preached; 564 family visits have been made, and 15 school visits: 11 funerals, 14 church meetings, 10 conferences, 26 prayer meetings, 2 ordinations, and 2 councils have been attended. Two churches have been formed, children catechised a few times; baptism administered to six adults and seventy children; the sacrament of the Lord's Supper administered sixteen times; and seventeen persons admitted to the fellowship of the churches.

There has been some measure of divine influence shed forth the past season in the District of Maine. Several hopeful conversions have taken place in the town of Farmington; and notwithstanding the prevalence of various sects in that place in times past, there now exists some hope, that the day will come, when they will be able to settle a gospel minister for a part of the town. In New-Sharon they are making some exertions for obtaining the stated means of grace. In Fairfield the attention of the people has been uncommonly excited; several have obtained hope: and a small church has been collected there. In Bangor, under the labors of the Rev. Mr. Loomis of that place, there is such an attention to religion as has never before been there witnessed. There is a great call for missionary labors in that portion of the vineyard: viz. The District of Maine.

From Mr. Merrill's communication, we give the following extracts. "During the eight weeks, I preached nineteen times on sabbaths; fifteen times on other days; and attended three catechetical meetings for the instruction of youth. Likewise, I felt it my duty to visit and instruct the people from house to house, so far as more public engagements would permit; and cannot but hope that some good was done in this way."—"When I came to Thomastown in Nov. last, the state of religion and morals was low. To a lamentable degree it still remains so. For several years the stated ministry of the word has been suspended. In this period, but little religious instruction has been enjoyed, except what has been occasionally afforded by different missionary societies. As a natural consequence, habits unfriendly to serious attention to the things of religion have been extensively contracted; and at first our meetings were far from being numerous attended. We have, however, been gratified to see an increasing attention to the word. The friends of religion think that for some time past, there has been an unusual attendance on the sabbath: and likewise that increasing seriousness and solemnity is manifest at our public meetings. They hope, too, that the Lord's day is more generally, and in a more becoming manner,

observed than heretofore. About the time that I entered on your appointment, one or two individuals became seriously impressed with a sense of their sinful and miserable state by nature, and of their need of a Savior. This seriousness soon extended to two or three others. When I left them two or three had obtained comfort; and, it is hoped, had become savingly acquainted with our Lord and Savior Jesus Christ. One or two others continued deeply distressed with a view of their sins and guilt."—"We are not so happy as to mention numerous instances of conversion. Yet the friends of religion at Thomastown are not without the hope that in the course of the last season, considerable good has been done in removing some prejudices, unfriendly to the settled ministry; inducing a greater respect for the institutions of religion, and a more general desire for the stated dispensation of the word; and producing in some instances a sense of the importance and necessity of personal religion. And if but one individual, through the instrumentality of your Society is brought into the family of Christ, your labor has not been in vain in the Lord. Here it is obvious to notice one good effect, resulting from missionary exertions. It is sometimes the case, that when a missionary is located for a few weeks in a destitute town, the good people of the place take occasion to do what they can for themselves, and keep him several weeks after the expiration of his appointment. This remark has been strikingly illustrated in the case of Thomastown the last year. Out of thirty-nine weeks of labor at this place, sixteen only have been at the expence of Missionary Societies: yet, perhaps, it is just to say, that a missionary appointment of a few weeks at first was the occasion of the whole."

"In reviewing the season spent in the service of your Society, and the time connected with it in the same place, the good hand of our God is very obvious. And I would not close this communication, without acknowledging, with gratitude to him, the very general kindness with which my instructions have been received, and the prompt and zealous support with which my poor endeavors for usefulness have been seconded by the friends of the Redeemer. In several instances, I trust, we have found the word to be precious, and enjoyed repeated seasons of refreshing from the presence of the Lord!

Mr. Holt, agreeably to our expectation at the time of his appointment, has been ordained to the pastoral care of a church in Bloomfield, (formerly a part of Canaan,) upon a plan which makes him dependent for a part of his support on this Society, and allows of his being employed,

for a part of each year, as a missionary in the neighboring destitute places. From a very satisfactory communication received from him, it appears, that he has labored the past year, among the people of his charge, and in other places, with great diligence, and with good effect, and the prospect for his usefulness in this region is highly gratifying.

The following are extracts from Mr. Lawton's communication. "I have labored to perform the duties of a missionary agreeably to my instructions. Besides attending the usual exercises on the Sabbath, I have preached Lectures on that and other days; attended funerals, visited schools and sick persons, and instructed from house to house as I had opportunity and was able. I have been employed in this place (Prospect) during the past year, and have been treated with respect and kindness. A considerable number have manifested a great engagedness to attend public worship and to settle a minister." "The last summer there was an increased attendance; the minds of some were considerably impressed; and it is hoped a few individuals were made the subjects of a gracious change."—"No congregational church has yet been organized here; but it is thought there may be one soon formed." "The Congregational Society, compared with the population of the town is small. They have given me a call to settle as their minister." "The principal part of the society seem very desirous for my settlement, and are willing to do what they are able towards my support. Some have contributed liberally, and the whole subscription for the last year past, was somewhat more than two hundred dollars."

The Rev. Mr. Warren writes: "In discharging my mission under your appointment, I have preached twenty-two sermons, attended three conference meetings, received two into the church, and administered the sacrament of the supper once, baptised three infants, and made eighteen family visits."

"The inhabitants of Jackson are more attentive to religion, than those of the neighboring plantations. Sectarians are not so numerous as they have been. I am, as it were, alone; the field for labor is extensive; it is not in my power to extend my labors so far as I could wish. The church is increasing, the true principles of religion are gaining among us.

"The church and society express their gratitude for the favors your society has conferred: they wish a continuance of your aid."

Mr. Cogswell's mission appears to have been highly blessed. "During my mission, he says, I was well received and treated by the people, where I visited and

preached. I preached fifty-one sermons; attended several conferences and two funerals; visited nine schools and a large number of families. I distributed ten Bibles, which I received from the New Hampshire Bible Society. More are wanted.

"Soon after I went to Sandwich, a Congregational church was formed, consisting of eighteen members, who had been members of other churches. About this time a revival of religion commenced; and before I left the place, eleven hopeful converts had joined the church, and five others entertained a hope. Convictions and conversions were daily increasing; the work of God was going on. The state and prospects of religion must gladden the hearts of the friends of Zion. The people offered to hire me for a few Sabbaths; but on account of my health, I thought it imprudent to comply. They want assistance very much; and desired to be remembered by the Missionary Society."

The following is an extract from a letter to the Secretary, from the Rev. Mr. Hidden, of Tamworth, adjacent to Sandwich: "Your missionary, Mr. Cogswell, has been very useful in this vicinity, and his labors greatly blessed. In Sandwich, where he has been preaching, a Congregational church has been recently formed; a town composed of Quakers, Baptists, Free-will Baptists and Methodists, for above forty years except a few who had joined themselves to the church in Tamworth. These, together with some others lately become acquainted with Christianity, have been embodied into a church; and God is evidently pouring out his Spirit upon them—convictions and conversions are increasing, and a general seriousness is upon the part of the town in which the church is formed. They are not in a capacity at present to maintain a minister; but are looking with earnest prayers to God to hasten the happy time when the bread of life shall be regularly broken unto them. In the mean time they are looking with grateful hearts to Missionary Societies for aid, and to yours, Sir, through you the work of God is going on among them. The field is already white for the harvest. Dear Sir, send some one to come and help reap, and the blessing of many ready to perish eternally will come on your Society."

As no arrangement could be made by us to answer this call so soon as the urgency of the case seemed to require; the Secretary thought it proper to communicate the call to some other Societies, that if convenient they might supply help until we should be able to send another laborer into that field. This was done; and a missionary was sent there by the Society

for promoting Christian Knowledge; afterwards one from the New Hampshire Missionary Society, and at the Semi-annual meeting of this Board, Mr. Edward Warren, who is under the patronage of the American Board of Commissioners for Foreign Missions, was appointed to spend a few months there in our service; and these several missionaries have labored in that vicinity with harmony and with pleasing success.

The Rev. Mr. Williams, settled at Brewer, under the concurrent patronage of this Society, and the Maine Missionary Society, for the benefit of that town from which he receives a considerable part of his support, and of the vicinity, appears to be placed in a sphere of usefulness. "I hope, he says, my labors in this place have not been entirely useless. Although there has been no general attention to religion; yet perhaps there has been no time, at which there has not been some one or more under serious impressions. Since I have been in the place, I have admitted seven into the church—and five now stand propounded. At the present time there is more of a general inquiry relative to the concerns of the soul, than I have ever before known."

"Two months in each year, I spend in neighboring towns. My appointments have generally been well attended; and my services by the serious and sober part of the people thankfully received. Within twenty miles of this place, there are ten places, the inhabitants of which are, to say the least, glad to hear preaching." "From what I have written, you may gather something relative to the manner in which your money has been expended."

The Rev. Calvin Park, (employed by this Society to perform missionary service in Johnson and other places adjacent to Providence in the State of Rhode Island) informs by letter, that he has labored with apparent acceptance, and some success, particularly in Johnson, where the congregation is regular in its attendance upon the public services, is increasing in numbers, and there are very hopeful and encouraging appearances respecting the progress of the truth. Prejudices against Congregationalists are subsiding. A disposition to contribute to the support of the Gospel is gaining ground, and scenes of usefulness are presented which he thinks have a strong claim upon the benevolent regards of this Society.

Our mission to the Western and Southern parts of our country holds out no ordinary promise of eventual utility upon an extensive scale. The Committee, appointed to superintend this mission, finding it difficult to ascertain by correspondence what aid would be afforded by other Societies, deemed it prudent to send on Mr.

Mills and his companion to Philadelphia. If no additional aid could be procured, they were to return; if they met with such encouragement as should seem to render it safe to go forward, they were to proceed. This arrangement saved much delay, if not the mission itself from being defeated.

In July, Mr. Samuel J. Mills, who had been appointed by the Board, and Mr. Daniel Smith, who offered himself for the service, and was approved by the Committee, left New England on their mission. They took with them from Boston 13 or 14,000 Tracts, mostly published by the N. E. Tract Society, and 600 Bibles, furnished by the Massachusetts Bible Society.

At Philadelphia they found, that the Bible Society of that city would allow them \$200, and 400 French Testaments to be sold for the benefit of the mission, the avails of which were estimated at \$400. The Committee of Missions of the Presbyterian Church allowed them \$100, as the reward of a month's missionary labor to be performed in the western country. They took also from Philadelphia 4 or 5,000 copies of the French Testament, the distribution of which, they were to superintend.

By successive letters they have kept the Committee well informed of their progress and their labors. They left Philadelphia on the 15th of August, and arrived at Pittsburg on the 28th. From thence they took different routes: Mr. Mills going through Steubenville and Wheeling, and Mr. Smith through Cannersburg and Washington, (Penn.) At Washington, Mr. Smith was present at the formation of a Bible Society, and assisted in its organization, under very promising appearances.

The brethren met at Grave Creek, and reached Marietta on the 8th of September. They represent the country, on the banks of the Ohio, for 100 miles above Marietta, as a promising missionary field. The Ohio Bible Society, as they report, is in a pretty flourishing condition.

The brethren continued their course westward, through Lancaster, Chillicothe, and Cincinnati, (Ohio.) They hesitated about proceeding to the western territories; but upon advice and consideration, they concluded to go forward. Accordingly, they visited the seats of government in the Indiana, Illinois, and Missouri Territories. In each of these Territories, preparations were made, under their influence, for the formation of Bible Societies, and considerable subscriptions were engaged. All these Territories are deplorably destitute of religious instruction, and furnish ample fields for the labor of missionaries. The particular claims of each,

we have not room to state in this brief sketch.

From St. Louis, in the Missouri Territory, the westernmost point in their tour, the missionaries set out on their return to the Illinois Territory, on the 9th of November. They visited Kaskaskias, Vincennes, and New Albany. They had received the countenance of the Governors of the three Territories, who gave assurance of their patronage to the Bible Societies.

In the early part of December, the missionaries visited Lexington and Frankfort, (Ken.) and returned to the falls of the Ohio about the 20th of that month.

January 5th, they embarked on the Mississippi, and descended to Natchez and New Orleans. They arrived at Natchez, Feb. 6. Mr. Mills proceeded to New Orleans, and Mr. Smith spent a month in the Mississippi Territory. This territory is also a most interesting field for missionary exertions. Natchez would be an excellent station for a missionary.

At New Orleans the French Testaments were received with almost incredible earnestness. In the distribution of them, the missionaries were assisted by Alfred Hennen, Esq. to whose exertions this Society and all similar institutions are much indebted. Mr. Smith left New Orleans sometime in April, and Mr. Mills was expected soon to follow.

On the whole, this mission has evidently been productive of great good, and will, as we hope, lead the way for more enlarged exertions in favor of our western brethren, than have heretofore been made.

It will be understood, that Messrs. Mills and Smith preached as they had opportunity throughout their whole tour, and that they distributed Bibles and Tracts according to their best judgment through the immense extent of country which they visited.*

Such, brethren, have been our operations, since our last anniversary. If they have not equalled our wishes, they may have exceeded our expectations: and we have reason for thankfulness that they have been so considerable in extent, and so encouraging in success. We have reason for thankfulness to the glorious King of Zion, that we have been made instrumental in saving some of the souls for whom he died, from eternal destruction; in strengthening the faith and animating the hearts of many of his friends, widely

* *The missionaries, Messrs. Mills and Smith have returned since the meeting; and a more complete account of their interesting mission will probably ere long be communicated to the public.*

scattered abroad; and in dispersing the precious seed of his word through extensive regions, for the benefit not only of the present generation, but of generations to come, and for a future harvest, as we may humbly trust, to the glory of his unspeakable grace. We have reason for thankfulness that we are allowed a share in that great movement of the Christian world, which so remarkably distinguishes the present age; a movement, as with one common and mighty impulse, to impart the word of life unto all the nations and families of men upon the earth. "This is the Lord's doing, and it is marvellous in our eyes." And while we devoutly hail it as a sure and animating prelude to the long prayed-for day, when all people shall see the salvation of God, and the world shall be filled with his glory; we should be quickened to fresh zeal, and increased activity in co-operating with the many thousands of our brethren in this country and in other lands, for the advancement of this great and blessed work. The harvest truly is great, and the laborers as yet comparatively few. But the Lord of the harvest has heard the prayers of his servants; and already the showers of his grace are descending around us, and particularly on our public seminaries of learning; and giving the pleasing hope that he will soon send forth many laborers, such as he will assuredly own and bless. To him be everlasting praises rendered; and to his service for the advancement of his cause, be all our hearts, and all our powers, and all our means, unceasingly devoted.

A NARRATIVE OF THE STATE OF RELIGION—WITHIN THE BOUNDS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, AND OF THE GENERAL ASSOCIATIONS OF CONNECTICUT, OF NEW HAMPSHIRE, OF MASSACHUSETTS PROPRIETOR, AND OF THE GENERAL CONVENTION OF VERMONT, MAY 1815.

(Concluded from p. 259.)

THE Assembly would do injustice to the subject, were they not to advert more particularly for the instruction and counselling of their churches, to certain facts and circumstances which they consider both as instruments and evidences of a progressive work of grace, extending itself through the past year.

The social principle is mighty in its operations. It constitutes a powerful law of our nature. When sanctified by religion, and consecrated to the immediate service of God, what results of high import and holy advantage, may not be ex-

so is thy praise unto the ends of the earth; thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death."

Published by order of the General Assembly.

Attest,

JACOB J. JANEWAY, *Stated Clerk.*
Philadelphia, May, 1815.

EXTRACT FROM THE MINUTES OF THE
GENERAL ASSEMBLY OF THE PRESBY-
TERIAN CHURCH IN THE UNITED STATES
OF AMERICA, MAY, 1815.

WHEREAS the King and head of the church, has, during the last year, poured out his Spirit, in a remarkable and glorious manner, on many of the churches within our bounds, and has manifestly succeeded the efforts of Christians in years past, in their endeavors to diffuse the light of revealed truth among the heathen, and has hereby encouraged and urged the pious to united and importunate wrestling at the throne of grace:—And whereas many Christians in Asia, Africa and Europe, have agreed to set apart the *first Monday evening* of every month, that they may meet together, and say with one heart to the prayer hearing God, "Thy kingdom come; Come, Lord Jesus, and fill the world with thy glory," Therefore,

Resolved, That this General Assembly, do approve of concerts of prayer, for the advancement of the Redeemer's kingdom, and do recommend to the friends of Zion in their connexion as far as may be convenient, to spend the first Monday in every month in special prayer to God, for the coming and glorious reign of Christ on earth.

A BRIEF ACCOUNT OF THE MASSACHUSETTS
SOCIETY FOR PROMOTING CHRISTIAN
KNOWLEDGE.

THIS Society was formed on the first day of Sept. 1803; and, on application to the Legislature, was incorporated Feb. 20, 1807. The number of members, at the time of its organization, was twelve; and it has been gradually increased to fifty.—The principles and objects of the institution are thus briefly stated in the preamble of the constitution: "We do hereby,

in the fear of God and love of man, solemnly associate ourselves for the benevolent purpose of promoting *evangelical truth and piety*; in the first place, by a charitable distribution of some of the *best religious books and tracts* among poor and pious Christians, to whom such writings may be peculiarly grateful, and also among the inhabitants of new towns and plantations, or other places, where the means of religious knowledge and instruction are but sparingly enjoyed; and in process of time, if ability permit, and circumstances appear to require it, by supporting *charity schools*, or pious *missionaries*, in the places just described, for the express purpose of establishing the young and ignorant in the truth of the gospel, and in the great doctrines and duties of our *holy religion*.

Agreeably to the constitution, the Society commenced its charitable labors by distributing Books and Tracts. The first general distribution, consisting of 6,253 tracts, was made in 1804;—the second, consisting of 6,232 tracts and 2,709 bound volumes, in 1806;—the third, consisting of 5,126 tracts and 1,344 bound volumes, in 1809;—and the fourth, consisting of 1,874 tracts and 1,307 bound volumes, in 1813. In these distributions books and tracts of the Society were circulated through this Commonwealth, and in portions of Rhode-Island, Virginia, South Carolina, and Georgia.

In addition to these general distributions, many volumes and tracts, the property of the Society, have been distributed by the Directors and individual members, in various and distant places, as the exigences of their inhabitants seemed to require. Since, however, the Society has employed missionaries, it has been found singularly advantageous to make them the medium of distributing many thousands of Bibles, Testaments, and other books and pamphlets, in new and destitute regions. They have likewise established, with the books committed to them for the purpose, several small church-libraries.

*Schedule of Books printed, purchased,
&c. for distribution.*

TRACTS.

Village Sermons,	copies 5,971
Lathrop's challenge to Infidels,	900
Doddridge's Address on Family Religion,	1,000
Friendly Visit to a House of Mourning,	500
Present to your Neighbor,	2,500
Wilson's Sermon on Fraud,	3,000
Panoplist in numbers,	3,204
Nature and design of Christianity,	1,000

Badger's Sermon on Intemperance,	2,000
Sermons, preached before the Society,	2,000
Clark's Answer to the question, Why are you a Christian?	500
Mrs. Head's Evidences for Heaven,	500
Lathrop's warning to the Churches,	275
Tracts of various kinds,	7,000
Tracts,	50,350

BOUND VOLUMES.

Leslie on Deism,	1,500
Seaman's Preacher,	1,500
Vincent's Exposition of the Catechism,	150
Henry on Meekness,	1,000
Doddridge's Sermons on Education,	1,252
Jay's Sermons,	100
Scott's Essays,	1,200
Bibles,	362
Testaments,	100
Doddridge's Family Expositor,	10
Scott's Force of Truth,	300
Baxter's Call to the Unconverted,	250
Buck on Christian Experience,	500
Volumes,	8,224

The expences, incurred by the Society for the paper, printing, and binding of the preceding Volumes and Tracts, &c. amount to \$3,659 99.

That these books and tracts have been generally well received, and productive of much good, the Society have satisfactory evidence, from letters of ministers and other gentlemen in various parts of the country, and where they have been distributed, or deposited in church-libraries. The limits prescribed to this article however, forbid the insertion of these letters. The following short extract from one is given, as a specimen of numbers, making the same acknowledgments;

"Sir,—I return my sincere thanks for the treatises, I had the happiness to receive and distribute, through the liberality of your Society. They were received with much engagedness and read with avidity. The religious attention of many in this town gave them a pleasing reception. The hearts of numbers, glowing with pious joy, were alive in expressions of gratitude to God; and to those, who are thus engaged in his cause. Their minds were not more affected with the piety and Christian fervor of the books, than with the pious and benevolent design of the Donors. In particular, they were animated with the idea, that the learned and respectable were engaged in the cause of true religion; combining their efforts, to promote evangelical truth and piety among poor people, and extending the arm of instructing charity to thousands, ready to perish for lack of knowledge."

MISSIONARIES.

Till the year 1811, the Society confined itself to the object, first named in the constitution, the distribution of Books. But in the summer of this year it was deemed expedient to attempt the missionary object. From that time to the present the Society have employed, in their several missionary fields, from three to eight Missionaries each year, some of whom have been kept almost constantly on the ground.

The following persons have been (and some of them are still) in the service of the Society; (viz.)

Rev. James Johnson, Rev. Seth Payson, D. D. Rev. Edmund Eastman, Rev. Asa Lyman, Rev. Daniel Waldo, Mr. Oliver Hayward, Rev. Elisha Fisk, Mr. now Rev. Chester Colton, Mr. now Rev. Ephraim Abbot, Mr. Isaac Jones, Rev. Thomas Holt, Rev. Pearson Thurston, Rev. John Turner, Mr. Federal Burt, Rev. Timothy Billiard, Rev. Timothy Flint, Mr. now Rev. Edward Warren.

The fields of missionary labor, chosen by the Society, are the county of Oxford, the settlements on St. John's river, and the regions contiguous to Saco river, in the District of Maine; Essex county, in the State of New-York; the State of Rhode Island; and the counties of Rockingham and Strafford, in New Hampshire.

DISTRICT OF MAINE.

The Missionaries of the Society in this portion of our country have been generally well received; and from several places particular acknowledgments have been made to the Society, for their labors, and the books which they have distributed: No extensive permanent effects, however, have been, to the knowledge of the Society, yet produced by these missions. That individuals have been benefitted by them there is reason to believe; that the good things, which in some places were ready to perish, have been strengthened by them, there can be no doubt; and that, if continued, they will ultimately be the means of establishing religious order in many towns and plantations, which are now destitute of a stated ministry, there is good reason to hope. The calls for assistance in these destitute regions are extensively numerous and urgent; and the encouragements to exertion by the friends of Zion, are many and powerful.

STATE OF NEW YORK.

In consequence of information received from Potsdam in the county of Essex, in New York, Nov. 1811, the Secretary was instructed to inform Mr. James Johnson, that the Society would grant him one hundred dollars for two months mission-

ary service, to be performed in the vicinity of Potsdam (provided he should be settled in the ministry in that town) in each of the three succeeding years.—Encouraged by this assurance, Mr. Johnson was ordained and settled in the ministry, in this destitute region. The Directors have seen fit to continue the grant, and annually to renew the appointment, to the present time. From this mission essential benefits to the cause of religion have arisen. Potsdam, unable at the time to afford adequate support to a minister, has, by this indirect assistance enjoyed the blessings of a faithful pastor, and the regular preaching of the word of life, ten months in each year. During the other two months, the towns of Louisville, Hopkinton, Stockholm, Massena, Parishville, Canton, Russel, and Deal, have been favored with occasional missionary labors. The effect has been to excite, in these new and increasing settlements, a general desire to obtain a stated ministry. Stockholm, where two years ago there was a very extensive revival, and Hopkinton, have each of them recently obtained a minister. A special attention in the town of Canto, at present, encourages the hope, that the church and people in that place will soon seek and obtain the same blessing. Indeed the whole region seems to have been essentially improved by the blessings of God on the labors and influence of this self-denied minister, and faithful Missionary of the cross.

RHODE ISLAND.

In the summer of 1812, two Missionaries, the Rev. Daniel Waldo, and Mr. Ephraim Abbot, were sent into that State. From that period the Society have generally supported one, and sometimes two, Missionaries in that large and necessitous field. The effects of this mission have likewise been pleasing; and, while they encourage the Society to persevere in their exertions in this destitute region, they loudly call upon the religious public to lend a "helping hand" to this benevolent work. The way is evidently preparing for the settlement of Ministers in several towns, which have never enjoyed that important blessing. If the Society should be enabled to locate a few Missionaries of proper qualifications (as it is hoped the generosity of the pious will soon enable them to do) there is good reason to expect, that they would, in a short time, gather respectable churches, and obtain a permanent standing and regular support. These churches with their pastors would be, like strong forts in an enemies country; and might we not hope that they would, at no very dis-

tant period, assisted by the soldiers of the cross, occasionally sent to their aid, reduce the whole region into regular and permanent subjection to "the Prince of peace." One of the Society's Missionaries, now on the ground, writes thus on the subject; "I have experienced a more uniform hospitality, than in any preceding tour—the urbanity of old and young has astonishingly increased within two years—the morals of the people are greatly reformed—the piety of many appears more hearty, rational, and scriptural—the prejudices against congregationalists are rapidly subsiding; and there is an increasing sense of the value of early instructing children in science, morals, and religion." He adds; "The prospect, that missionary labors will do good in this region, has never been so great, as at the present time, since my acquaintance with this State. If the right instruments could be employed, who would scripturally exhibit grace and obedience—the doctrines and duties of religion, probably this region would soon bud and blossom, as the rose."

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In Feb. 1813, the Directors, in compliance with a previous vote of the Society, instituted a Mission to the destitute towns in the counties of Rockingham and Strafford in this State. To this they had been urged by repeated solicitations of Ministers and other Christians, in that region. But they did not act on this subject, till they had taken measures to obtain particular and accurate information, by requesting their President to perform a mission of inquiry. His statement exhibited such a view of the languishing state of many churches in that region, and opened a prospect of so much usefulness, that they could no longer withhold their exertions.

From the commencement of this Mission, the Directors have endeavored to keep Missionaries constantly on the ground; and they have generally had from two to six, laboring in this missionary field. Nor have they labored in vain. Not only the journals and letters of the Missionaries, but letters from Ministers in that region, from private gentlemen, and parish-committees, afford satisfactory evidence, that the Mission has already produced happy effects, and is still exerting a salutary influence. The Missionaries, without exception, have been favorably received. The friends of truth and righteousness, have been strengthened, and led to co-operate with the Society. Infidelity, sectarian influence, and prejudices against religious order, are evidently on the decline. Two of the Mission-

aries of the Society have been settled in towns, which had been long destitute; and which, if they had been left to themselves, would probably have still continued without the stated means of grace. Another has been taken from the employment of the Society, and engaged to preach in one place for a year. And, in almost every place, where the Missionaries have labored, the hearts of those, who love the word and ordinances of the Lord, have been animated, and the number of those, who wish to enjoy a stated ministry, have been increased, by their influence. Should the Society persevere in their exertions; and should they be as successful, as they have hitherto been, in procuring able, learned, and pious Missionaries, there is reason to hope, that, with the blessing of Heaven, the languishing churches in this region will revive, and at no very distant period seek and obtain faithful pastors.

In view of the whole missionary ground, occupied by the Society; of the benefits which have already resulted from their labors, and the prospect of more complete success by perseverance, should not every member of the Society cheerfully contribute a portion of his time and worldly substance; and may he not, with confidence, ask for the prayers of the pious and the charity of the benevolent, in support of this glorious and prosperous cause?

FUNDS OF THE SOCIETY.

An abstract of the Treasurer's account, for the missionary year, beginning May, 1814, and ending May, 1815.

Original Fund, Cr.

May 20, 1814. By amount of securities per last account,	\$2,953 38
24. By cash of Artemas Woodward, Esq. on admission,	10 00
By cash of Eleazer Brooks, Esq. on admission,	10 00
June 4. By cash of Rev. Benjamin Tappan, on admission,	5 00
1815. By payment of a note,	550 00
May 2 By cash of Mr. John Foster, on admission,	5 00
20 By payment of a note,	303 38
By Distributing Fund, 1-6 of (\$118 66) interest,	19 78

\$3,856 54

Supra, Dr.

By sundry notes and mortgages,	\$3,856 54
May, 1815. The above fund now consists in sundry notes and mortgages, amounting to,	\$3,000 16
Cash,	8 00
	<hr/>
	\$3,008 16

Annual Fund, Cr.

May, 1814. By William Lambert, Esq. one year,	\$10 00
By Mr. Henry Holmes, three years,	15 00
June 9. By Edward A. Hol-yoke, Esq. one year,	10 00
Jan. 31, 1815. By Mrs. Elizabeth Rodgers, one year,	10 00
	<hr/>
	\$45 00

Supra, Dr.

May, 1815. To amount transferred to Distributing Fund,	\$45 00
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Distributing Fund, Cr.

May 24, 1815. Balance of last account,	\$476 51
May, 1815. By annual payments from members,	182 00

Donations.

May 24, 1814. From Samuel H. Walley, Esq.	20 00
From an anonymous Friend, by Rev. Mr. Wright,	5 00
From Josiah Salisbury, Esq. for support of Missionaries in New Hampshire,	100 00
From a female friend to missions, by Rev. Mr. Eaton,	2 50
From a friend, by the Rev. Mr. Eaton,	50
From a friend, by the Rev. Mr. Eaton,	1 00
From Mrs. Hannah Bullard, by the Rev. Mr. Noyes,	1 00
From Haverhill Missionary Society, for support of missionaries in New Hampshire,	74 00
From a Female Cent Society in Groton, by the Rev. Mr. Chaplin,	50 00
Aug. 2. From the Female Missionary Society in Newburyport, by Mrs. Ingalls, to the Rev. Dr. Morse,	20 00
Sept. 8. From an anonymous friend, by the Rev. Mr. Greenough,	2 00
Nov. 1. From a Charitable Female Society in Harvard, by Miss Ellen Stetson, their clerk, to Rev. Dr. Pearson,	15 00
Jan. 31, 1815. From the Piscataqua Missionary Society, to be expended in the counties of Strafford and Rockingham, by the Rev. Dr. Pearson,	150 00
From a female friend in Andover, to the Society,	6 92
April 29. From the Piscataqua Missionary Society, by Messrs. Holmes and Homer,	50 00
May 2. From the Congrega-	

Carried forward \$1,155 26

so is thy praise unto the ends of the earth; thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death."

Published by order of the General Assembly.

Attest,

JACOB J. JANEWAY, *Stated Clerk.*
Philadelphia, May, 1815.

EXTRACT FROM THE MINUTES OF THE
GENERAL ASSEMBLY OF THE PRESBY-
TERIAN CHURCH IN THE UNITED STATES
OF AMERICA, MAY, 1815.

WHEREAS the King and head of the church, has, during the last year, poured out his Spirit, in a remarkable and glorious manner, on many of the churches within our bounds, and has manifestly succeeded the efforts of Christians in years past, in their endeavors to diffuse the light of revealed truth among the heathen, and has hereby encouraged and urged the pious to united and importunate wrestling at the throne of grace:—And whereas many Christians in Asia, Africa and Europe, have agreed to set apart the *first Monday evening* of every month, that they may meet together, and say with one heart to the prayer hearing God, "Thy kingdom come; Come, Lord Jesus, and fill the world with thy glory," Therefore,

Resolved, That this General Assembly, do approve of concerts of prayer, for the advancement of the Redeemer's kingdom, and do recommend to the friends of Zion in their connexion as far as may be convenient, to spend the first Monday in every month in special prayer to God, for the coming and glorious reign of Christ on earth.

A BRIEF ACCOUNT OF THE MASSACHUSETTS
SOCIETY FOR PROMOTING CHRISTIAN
KNOWLEDGE.

THIS Society was formed on the first day of Sept. 1803; and, on application to the Legislature, was incorporated Feb. 20, 1807. The number of members, at the time of its organization, was twelve; and it has been gradually increased to fifty.—The principles and objects of the institution are thus briefly stated in the preamble of the constitution: "We do hereby,

in the fear of God and love of man, solemnly associate ourselves for the benevolent purpose of promoting *evangelical truth and piety*; in the first place, by a charitable distribution of some of the *best religious books and tracts* among poor and pious Christians, to whom such writings may be peculiarly grateful, and also among the inhabitants of new towns and plantations, or other places, where the means of religious knowledge and instruction are but sparingly enjoyed; and in process of time, if ability permit, and circumstances appear to require it, by supporting *charity schools*, or pious *missionaries*, in the places just described, for the express purpose of establishing the young and ignorant in the truth of the gospel, and in the great doctrines and duties of our *holy religion*.

Agreeably to the constitution, the Society commenced its charitable labors by distributing Books and Tracts. The first general distribution, consisting of 6,253 tracts, was made in 1804;—the second, consisting of 6,232 tracts and 2,709 bound volumes, in 1806;—the third, consisting of 5,126 tracts and 1,344 bound volumes, in 1809;—and the fourth, consisting of 1,874 tracts and 1,307 bound volumes, in 1813. In these distributions books and tracts of the Society were circulated through this Commonwealth, and in portions of Rhode-Island, Virginia, South Carolina, and Georgia.

In addition to these general distributions, many volumes and tracts, the property of the Society, have been distributed by the Directors and individual members, in various and distant places, as the exigences of their inhabitants seemed to require. Since, however, the Society has employed missionaries, it has been found singularly advantageous to make them the medium of distributing many thousands of Bibles, Testaments, and other books and pamphlets, in new and destitute regions. They have likewise established, with the books committed to them for the purpose, several small church-libraries.

*Schedule of Books printed, purchased,
&c. for distribution.*

TRACTS.

Village Sermons,	copies 5,971
Lathrop's challenge to Infidels,	900
Doddridge's Address on Family Religion,	1,000
Friendly Visit to a House of Mourning,	500
Present to your Neighbor,	2,500
Wilson's Sermon on Fraud,	3,000
Panoplist in numbers,	3,204
Nature and design of Christianity,	1,000

Badger's Sermon on Intemperance,	2,000
Sermons, preached before the Society,	2,000
Clark's Answer to the question, Why are you a Christian?	500
Mrs. Head's Evidences for Heaven,	500
Lathrop's warning to the Churches,	275
Tracts of various kinds,	7,000
Tracts,	80,350

BOUND VOLUMES.

Leslie on Deism,	1,500
Seaman's Preacher,	1,500
Vincent's Exposition of the Catechism,	150
Henry on Meekness,	1,000
Doddridge's Sermons on Education,	1,252
Jay's Sermons,	100
Scott's Essays,	1,200
Bibles,	362
Testaments,	100
Doddridge's Family Expositor,	10
Scott's Force of Truth,	300
Baxter's Call to the Unconverted,	250
Buck on Christian Experience,	500
Volumes,	8,224

The expences, incurred by the Society for the paper, printing, and binding of the preceding Volumes and Tracts, &c. amount to \$3,659 99.

That these books and tracts have been generally well received, and productive of much good, the Society have satisfactory evidence, from letters of ministers and other gentlemen in various parts of the country, and where they have been distributed, or deposited in church-libraries. The limits prescribed to this article however, forbid the insertion of these letters. The following short extract from one is given, as a specimen of numbers, making the same acknowledgments;

"Sir,—I return my sincere thanks for the treatises, I had the happiness to receive and distribute, through the liberality of your Society. They were received with much engagedness and read with avidity. The religious attention of many in this town gave them a pleasing reception. The hearts of numbers, glowing with pious joy, were alive in expressions of gratitude to God; and to those, who are thus engaged in his cause. Their minds were not more affected with the piety and Christian fervor of the books, than with the pious and benevolent design of the Donors. In particular, they were animated with the idea, that the learned and respectable were engaged in the cause of true religion; combining their efforts, to promote evangelical truth and piety among poor people, and extending the arm of instructing charity to thousands, ready to perish for lack of knowledge."

MISSIONARIES.

Till the year 1811, the Society confined itself to the object, first named in the constitution, the distribution of Books. But in the summer of this year it was deemed expedient to attempt the missionary object. From that time to the present the Society have employed, in their several missionary fields, from three to eight Missionaries each year, some of whom have been kept almost constantly on the ground.

The following persons have been (and some of them are still) in the service of the Society; (viz.)

Rev. James Johnson, Rev. Seth Payson, D. D. Rev. Edmund Eastman, Rev. Asa Lyman, Rev. Daniel Waldo, Mr. Oliver Hayward, Rev. Elisha Fisk, Mr. now Rev. Chester Colton, Mr. now Rev. Ephraim Abbot, Mr. Isaac Jones, Rev. Thomas Holt, Rev. Pearson Thurston, Rev. John Turner, Mr. Federal Burt, Rev. Timothy Billiard, Rev. Timothy Flint, Mr. now Rev. Edward Warren.

The fields of missionary labor, chosen by the Society, are the county of Oxford, the settlements on St. John's river, and the regions contiguous to Saco river, in the District of Maine; Essex county, in the State of New-York; the State of Rhode Island; and the counties of Rockingham and Strafford, in New Hampshire.

DISTRICT OF MAINE.

The Missionaries of the Society in this portion of our country have been generally well received; and from several places particular acknowledgments have been made to the Society, for their labors, and the books which they have distributed. No extensive permanent effects, however, have been, to the knowledge of the Society, yet produced by these missions. That individuals have been benefitted by them there is reason to believe; that the good things, which in some places were ready to perish, have been strengthened by them, there can be no doubt; and that, if continued, they will ultimately be the means of establishing religious order in many towns and plantations, which are now destitute of a stated ministry, there is good reason to hope. The calls for assistance in these destitute regions are extensively numerous and urgent; and the encouragements to exertion by the friends of Zion, are many and powerful.

STATE OF NEW YORK.

In consequence of information received from Potsdam in the county of Essex, in New York, Nov. 1811, the Secretary was instructed to inform Mr. James Johnson, that the Society would grant him one hundred dollars for two months mission-

ary service, to be performed in the vicinity of Potsdam (provided he should be settled in the ministry in that town) in each of the three succeeding years.—Encouraged by this assurance, Mr. Johnson was ordained and settled in the ministry, in this destitute region. The Directors have seen fit to continue the grant, and annually to renew the appointment, to the present time. From this mission essential benefits to the cause of religion have arisen. Potsdam, unable at the time to afford adequate support to a minister, has, by this indirect assistance enjoyed the blessings of a faithful pastor, and the regular preaching of the word of life, ten months in each year. During the other two months, the towns of Louisville, Hopkinton, Stockholm, Massena, Parishville, Canton, Russel, and Deal, have been favored with occasional missionary labors. The effect has been to excite, in these new and increasing settlements, a general desire to obtain a stated ministry. Stockholm, where two years ago there was a very extensive revival, and Hopkinton, have each of them recently obtained a minister. A special attention in the town of Canto, at present, encourages the hope, that the church and people in that place will soon seek and obtain the same blessing. Indeed the whole region seems to have been essentially improved by the blessings of God on the labors and influence of this self-denied minister, and faithful Missionary of the cross.

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FUNDS OF THE SOCIETY.

An abstract of the Treasurer's account, for the missionary year, beginning May, 1814, and ending May, 1815.

Original Fund, Cr.

May 20, 1814. By amount of securities per last account,	\$2,953 38
24. By cash of Artemas Woodward, Esq. on admission,	10 00
By cash of Eleazer Brooks, Esq. on admission,	10 00
June 4. By cash of Rev. Benjamin Tappan, on admission,	5 00
1815. By payment of a note,	550 00
May 2 By cash of Mr. John Foster, on admission,	5 00
20 By payment of a note,	303 58
By Distributing Fund, 1-6 of (\$118 66) interest,	19 78
	<hr/>
	\$3,856 54

Supra, Dr.

By sundry notes and mortgages,	\$3,856 54
May, 1815. The above fund now consists in sundry notes and mortgages, amounting to,	\$3,000 16
Cash,	8 00
	<hr/>
	\$3,008 16

Annual Fund, Cr.

May, 1814. By William Lambert, Esq. one year,	\$10 00
By Mr. Henry Holmes, three years,	15 00
June 9. By Edward A. Hol-yoke, Esq. one year,	10 00
Jan. 31, 1815. By Mrs. Elizabeth Rodgers, one year,	10 00
	<hr/>
	\$45 00

Supra, Dr.

May, 1815. To amount transferred to Distributing Fund,	\$45 00
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Distributing Fund, Cr.

May 24, 1815. Balance of last account,	\$476 31
May, 1815. By annual payments from members,	182 00

Donations.

May 24, 1814. From Samuel H. Walley, Esq.	20 00
From an anonymous Friend, by Rev. Mr. Wright,	5 00
From Josiah Salisbury, Esq. for support of Missionaries in New Hampshire,	100 00
From a female friend to missions, by Rev. Mr. Eaton,	2 50
From a friend, by the Rev. Mr. Eaton,	50
From a friend, by the Rev. Mr. Eaton,	1 00
From Mrs. Hannah Bullard, by the Rev. Mr. Noyes,	1 00
From Haverhill Missionary Society, for support of missionaries in New Hampshire,	74 00
From a Female Cent Society in Groton, by the Rev. Mr. Chaplin,	50 00
Aug. 2. From the Female Missionary Society in Newburyport, by Mrs. Ingalls, to the Rev. Dr. Morse,	20 00
Sept. 8. From an anonymous friend, by the Rev. Mr. Greenough,	2 00
Nov. 1. From a Charitable Female Society in Harvard, by Miss Ellen Stetson, their clerk, to Rev. Dr. Pearson,	15 00
Jan. 31, 1815. From the Piscataqua Missionary Society, to be expended in the counties of Strafford and Rockingham, by the Rev. Dr. Pearson,	150 00
From a female friend in Andover, to the Society,	6 92
April 29. From the Piscataqua Missionary Society, by Messrs. Holmes and Homer,	50 00
May 2. From the Congrega-	

Carried forward \$1,155 25

Brought forward	\$1,155 23
gional Society in Brentwood, by the Rev. Chester Colton,	54 00
From a female friend deceased, by Rev. Dr. Pearson,	5 00
May 5. From an anonymous friend, by William Hiliard, Esq.	5 00
<i>Cent Contributions.</i>	
May 24, 1814. From the following persons, by the Rev. Dr. Morse, viz.	
Collected by Mrs. Beck, of Newburyport,	\$21 22
Collected by Miss S. Noyes, of Newburyport,	10 00
Collected by Miss S. Tappan, of Newburyport,	6 20
Collected by Miss Martha Edes, of Charlestown,	60 00
Collected by Miss Deborah Tufts, of Charlestown,	22 24
Collected by Miss Hannah Frothingham, from Ladies of a Cent Society in Charlestown,	7 21-126 87
From a Cent Society in Framingham, by the Rev. Mr. Kellogg,	40 96
From a Cent Society in the south parish in Ipswich, collected by Miss Nancy Dana, to Rev. Mr. Kimball,	15 00
From a Female Cent Society in the first parish in Ipswich, by Miss Harriet Farley, to Rev. Mr. Kimball,	24 42
From a Female Cent Society in Medfield, by A. Woodward, Esq.	32 32
By Miss H. Moore, in Rev. Mr. Huntington's Society, Boston,	25 00
By Misses French, in do.	4 85
By Miss Charlotte Lane, in do. (all by Mr. Huntington,)	25 00
From Ladies in north parish in Andover, by Rev. Mr. Eaton,	19 67
From Ladies in north society in Boxford, by the Rev. Mr. Eaton,	9 77
From Ladies in Leicester, by Rev. Mr. Nelson,	10 00
Aug. 1. From the Treasurer of the Charitable Female Society in Greenland, New Hampshire,	10 35
Feb. 2, 1815. By Mrs. Kezia Walton, from Ladies in Cambridge,	24 31
By Mrs. Nancy Moore, from do. do.	7 20
By Miss Rebecca Damon, from Ladies in the first parish in Dedham, by Rev. Mr. Bates,	20 94
Carried forward	\$1,536 01

Brought forward	\$1,536 01
By Miss Eliza Whiting, do.	4 26
<i>Collections.</i>	
May 25, 1814. From a Congregational Society in Paris, by Rev. Pearson Thurston, during his mission,	4 68
From inhabitants in Kingston, by Mr. Federal Burt, during his mission,	53 25
Aug. 29. From inhabitants in Hawke, Sandown, Newtown, and Southampton, by Mr. Isaac Jones, do.	25 68
Oct. 27. From several person, by Rev John Turner, do.	4 00
Dec. 8 From Raymond, (N. H.) by Rev. Thomas Holt,	80 50
From individuals, by do.	1 50
Jan. 28, 1815. By Mr. Isaac Jones, from sundry persons, 11 00	
For Bibles and Testaments,	15 72-26 72
31. By Rev Dr. Pearson, of Mrs. Sarah Holt of Hardwick, from Ladies,	8 08
Feb. 2. From the Committee of the Religious Charitable Society in New Braintree,	20 00
Amount collected after the annual Sermon before the Society, by Rev. Dr. Holmes,	38 48
15. By Rev. James Johnson, in Stockholm and Massena,	8 60
April 26. By Rev. Thomas Holt, on his mission,	23 12
May 2. By Mrs. Mary H. Abbot, from a Female Charitable Society in Greenland, (N. H.)	22 00
By Mrs. Mary H. Abbot, from ladies in Exeter, (N. H.)	16 82
May 3. By Rev. Dr. Morse, part of the amount collected in his Society on the day of the National Thanksgiving,	32 00
By the Rev. John Codman, collection in his Society, on do.	130 00
By Rev. Joshua Bates, being part of a contribution in his Society, on do.	32 66
By do. being a part of a contribution in Medfield, on do.	16 86
By do. collected in first parish in Medway, on do.	19 47
Interest of sundry Notes,	118 66
Annual Fund transferred,	45 00
	\$2,299 23
<i>Supra, Dr.</i>	
May 26, 1814. To Cash paid Rev. P. Thurston, missionary, 16 weeks,	\$150 00
Carried forward	\$150 00

Brought forward	\$150 00
To Cash paid Rev. Dr. Morse's account,	24 25
June 13. To cash paid Mr. O. Hayward's balance, 3 months service,	75 00
July 26. To cash paid Mr. Federal Burt, missionary,	45 00
Aug. 1. To cash paid John B. Upton's account,	14 10
2. To cash paid Young & Minns' account,	3 00
29. To cash paid Mr. Isaac Jones, missionary, balance,	50 00
To cash paid Mr. Isaac Jones, in advance,	60 00
Sept. 3. To cash paid Rev. Daniel Waldo, missionary, in advance,	60 00
Oct. 8. To cash paid Samuel T. Armstrong, balance of account,	16 57
27. To cash paid Rev. John Turner, missionary, 3 months,	120 00
Nov. 15. To cash paid Rev. Timothy Flint, missionary, 2 months,	80 00
To cash paid Samuel Farrar, Esq. for Tracts,	90 00
Dec. 8. To cash paid Rev. Thomas Holt, missionary, 6 months,	165 00
do. do. in advance,	60 00
20. To cash paid Cummings & Hilliard's account,	22 00
Jan. 26, 1815. To cash paid Mr. Isaac Jones, missionary, balance,	60 00
Feb. 2. To cash paid Samuel T. Armstrong's account,	16 00
6. To cash paid Rev. Timothy Hilliard, missionary, 3 months,	120 00
9. To cash paid Rev. Daniel Waldo, missionary,	60 00
15. To cash paid Rev. James Johnson, missionary,	50 00
24. To cash paid Mr. Isaac Jones, missionary, in advance,	60 00
28. To cash paid Rev. Timothy Flint, missionary, in advance,	40 00
April 12. To cash paid Benjamin Russell's account,	3 75
26. To cash paid Rev. Thomas Holt, balance, 3 months service,	60 00
do. do. in advance	60 00
May 2. To cash paid Rev. Chester Colton, missionary, 3 weeks,	30 00
To Original Fund, 1-6 interest (\$118 66) transferred,	19 78
Balance, Cash,	684 78
	<hr/>
	\$2,299 23

made within the limits of one missionary year, unavoidably fall into the account of the next; this is the case with several sums, received this year, after the Treasurer's accounts were audited.

THE BAPTIST BOARD OF FOREIGN MISSIONS FOR THE UNITED STATES.

Our readers will recollect that this body is chosen by the Baptist Triennial Convention to conduct the executive part of the Missionary concerns.*

The present Board published in May last their First Annual Report; containing their annual address, the substance of their proceedings for the previous year, and considerable information relative to the Baptist missions. We will give our readers a concise and systematic summary of the Report.

1. The *Proceedings* of the Board.

They have taken under their patronage the Rev. Luther Rice; and employed him the year past as their agent to advance the interests of the mission by laboring to awaken a missionary spirit in the Baptist churches. They have voted also to continue him still longer, as their agent, 'subject however to such openings in Providence and such success attendant on his labor, as in the judgment of the Board may render his continuance in this country no longer requisite, and his removal to a missionary station requisite and proper.'

They have undertaken the patronage and support of the Rev. Adoniram Judson, now in India, as a missionary, subject to their direction.

They have examined and accepted as their Missionary, Mr. George H. Hough, and destined him to join Mr. Judson as soon as practicable.

2. Their *Funds*.

May 1814. By balance in the Treasury (\$20 to translations) \$1,556, 68

May 11, 1815. By amount of receipts from various societies and individuals during the year ending this date (\$51 32 for translations) 4 653 91

\$6,210 59

To amount of expenditures during the same period, including two remittances to Mr. Judson of \$1,000, and an investment in U. States' stock of \$1,875, and sundry other charges, 5,216 46

Balance in the Treasury, 994 13

N. B. It is proper to observe, that some of the Collections, both from cent subscriptions and other contributions,

Add to which, the present value of the sum above mentioned, invested in U. S. stock 2,500 00

And also, the nominal value of 3 shares in the Bank of America, not carried out in the receipts 300 00

—————
\$3,794 13

S. The *Missionary Societies* in their connexion.

Societies, on which the Board rely for funds, existed to a considerable number at the commencement of the year. See Pro. of Cov. The number of Societies *Auxiliary to the Baptist Board of Foreign Missions*, which have been formed within the year past, as appears from the account submitted to the Board by Mr. Rice their agent, is eight.

One formed at Hartford, Con. Aug 31, called *The Connecticut Society, Auxiliary, &c.*

At Westmoreland, N. H. Sept. 29, called *The Union Society in Vermont and New Hampshire, &c.*

At Brandon Ver. Oct. 6, called *The Vermont Society, &c.*

At Swansy, N. H. Oct. 20, called *The Dublin Society, &c.*

At Bristol, R. I. Dec. 7, called *The Evangelical Society of Bristol and Newport Counties, &c.*

At Middleboro', Mass. Dec. 29, called *The United Society of Plymouth County and vicinities, &c.*

At Worcester, Mass. called *The Society for Worcester County and vicinity, &c.*

At Poughkeepsie, N. Y. Oct. 19, called *The New York Middle District Society, &c.*

Some other Societies for missionary purposes have been formed within the year, not expressly subsidiary to the Board. Mr. Rice 'with a view,' agreeably to the instructions of the Board, 'to excite the public mind more generally to engage in missionary exertions,' addressed in a printed letter all the Baptist Associations through the United States. The number he reckons at one hundred and fifteen, and the result of his applications to them he details at length. His letter had two objects in view: to excite the Associations to engage in the missionary cause; and to open a channel of intercourse between them and the Board, by means of a regular correspondence and interchange of Proceedings and Minutes. The result is, excluding those Associations that have already pledged their assistance to the Board by the formation of Auxiliary Societies, that most of them are disposed to favor the mission, and that from the missionary and charitable societies, not ex-

pressly subservient to the Board, formed within the limits of many, the Board may safely expect much assistance.

4. Their *Missionary Field*.

The field first occupied by missionaries under the patronage of the Board is the Empire of Burmah. Their missionary, Mr. Judson, has entered this field and stationed himself at Rangoon, the chief sea-port of the Empire.

The only missionary on this field when Mr. Judson entered it, was Mr. Felix Carey, eldest son of Dr. Carey. Others had been there, but had died, or departed. He resided at Rangoon from his first entrance on the Empire in 1807, till about the time of Mr. Judson's arrival at the place in 1813. At this time he was ordered by the Emperor into the interior, to Ava, the capital of the Empire, to vaccinate the younger branches of the royal family.* He went, and was received with more honor than was even desirable. He requested leave of the Emperor to set up a printing press, which was granted, and he required to reside at Ava. His station is now fixed at Ava; and a missionary press is to be established there, by order of the Emperor. While at Rangoon, he composed a Burman dictionary; and in 1811, finished a second and enlarged revision of it, containing exemplifications of the various meanings of words from different Burman authors. By the latest intelligence from the Baptist missionaries in India, we learn also, that a grammar of the Burmah language, a composition of his, is now in the missionary press at Serampore. A Burman version of the Scriptures has been in part finished and printed. Such is at present the result of missionary exertions for Burmah.

The Empire contains a population of about fifteen millions, under the government of an oppressive and sanguinary emperor. 'To the eye of a missionary,' say the Board, 'this field presents an interesting prospect, and invites the hand of cultivation. Important by the extent of its own large population, and still more so by its contiguity to China; the salubrity of its climate, favorable to the life and activity of missionaries; the ability of the natives generally to read and write, offering facilities of the utmost importance for putting them speedily in possession of the Sacred Scriptures; their vigor of intellect, which improved by the energies of Christian principle, may give them a commanding elevation of character, this empire presents a prospect peculiarly encouraging, rendered still more hopeful by the favor of government so happily obtained by Mr. Carey, and the providential manner in

* Mr. C. is a Physician.

which Mr. Judson was carried to Rangoon. And surely the moral miseries of the people impressively solicit the charities of christian benevolence, uttering as with a thousand voices the affecting cry "come over and help us."

5. Their *Missionaries*.

Mr. *Rice* has been, and, as it appears from the proceedings of the Board, is still to be employed in the United States.

Mr. *Hough* was set apart to the service of a missionary on the 25th of May last, in the Baptist meeting house, in Sanson-street, Philadelphia. He is soon to go to India, to join Mr. Judson. In his letter soliciting the patronage of the Board, after some account of the religious exercises of his mind, and his disposition to engage in a missionary life, he observes: "For about one year past, my impressions of duty relative to engaging in the India mission have been increasing. Having spent my early years in acquiring the art of printing, and it having been intimated that a new station would be sought by the American missionaries, where a printing establishment would be eminently useful towards accomplishing the object of the mission, I felt upon my mind a kind of double obligation to offer myself to the respected Board of Foreign Missions for their patronage and assistance; that they would allow me the happiness of making the sacrifices, encountering the trials, enduring the fatigues, and dying the death of a missionary."

"One persuasion has ever occupied my mind upon this subject, that if it were my duty, if God designed me to labor in that part of his vineyard, He himself would conduct me towards it by his Providence; and I cannot help observing, that every step which I have taken towards the present interview has been apparently to my mind providentially directed; and I think I could never have felt satisfied that I had done my duty, without presenting myself, as I now do, to this Board, and intreating that they would bestow on me the favor, which it is now in their power I hope consistently to grant, of living and dying their missionary in India."

"Mrs. Hough in a letter to her parents about the same time, with a view to reconcile their minds to her going to India, thus tenderly addresses them:—"I can anticipate your feelings in parting with one of your children probably for life, and I feel all that reluctance, which an affectionate child would feel for kind parents, when I leave you for a distant country. My husband has long been desirous of going to India, and he feels confident that he can be more useful in the cause of Christ there, than in any other place. He is professedly engaged in that cause, to

promote which ought to be the object of all Christians. They ought to be willing to make sacrifices, to endure hardships, and to forsake all for Christ's sake and the Gospel's."

"You, my dear mother, professing to be a follower of Jesus, to feel interested in his cause, let me ask, if you do not wish to promote it—if you do not desire to see that day, when the Gospel shall be preached to every nation under heaven?—How would you feel if deprived of your Bible and the preaching of the Gospel? Would you not be willing to go even to India for the enjoyment of such a blessing? And if salvation depend upon knowing and believing in Christ, and if there is greater joy in a well grounded hope and faith in the Gospel, than in all the pleasures of the world, is it not of great importance, that the heathen should taste of these joys? I know you will say that it is of importance that the Gospel should be preached to them—and why not my husband endure the hardships incident to a missionary life, as well as others? Why should not I go to India as well as other women, and share with my husband the trials and comforts of a life devoted to the cause of truth? I hope you and all other Christians will pray for us, that we faint not in the day of trial."

From Mr. *Judson*, the Board have received no letter, since his adoption as their missionary. They are happy, however, that it is "in their power to present extracts from *private* letters, which announce the safe arrival of Brother Judson and wife at Rangoon, and the prospect of usefulness which is opening upon them." From these extracts it appears, that after Mr. *Rice* left Mr. Judson at Mauritius, Mr. Judson directed his attention to the Malay Islands; and endeavored to procure a passage to Penang by way of Madras. When he arrived at Madras, finding no opportunity of sailing immediately to that place, hearing that his brethren at Bombay had been ordered to England, and expecting to share their fate, were it known at Calcutta that he was in Madras, he took passage, as his only security, in a small Portuguese vessel that was soon to sail for Rangoon; hoping, if he found it impracticable to live there, to obtain a passage thence to Penang. He arrived at Madras in June 1813; and at Rangoon, on the 13th of July. These letters, in the language of the Board, "breathe so much the spirit of the saint and missionary," that we cannot forbear referring our readers to a few quotations for remaining information.

After her arrival at Rangoon, Mrs. Judson thus writes to her parents and sisters. "In the land of darkness and the shadow

of death, I again take my pen, my dear parents and sisters, to communicate some of the dealings of Providence, both merciful and afflictive. We staid at Madras only a fortnight, when we embarked on board a Portuguese vessel for this place. I had procured a European woman servant to go with us, as it was not thought prudent to go without one. She went on board two days before us, and when we went on board she appeared in perfect health. We had but just entered the ship when she fell on the floor, apparently in a fit. We made every possible effort to recover her, but she gasped a few times and died! The exertion I made to recover her, together with the shock my frame and feelings received at her sudden decease, brought me also near the gates of death. I indeed thought the time of my departure was at hand, and that all my toils and perplexities were ended. I had no physician, no medicine, and no attendant but Mr. Judson. Add to this, we were in a small dirty vessel, which was kept in continual motion by the violence of the wind and sea. Perfect ease and quiet seemed absolutely necessary to my recovery; but these it appeared impossible to obtain. But all things are possible with God; and we were never so sensible of his care and protection, as at this time. In the midst of our darkness and distress, and when we had given up all hope of my recovery, our captain informed us that we were close to the Andaman Islands, and that we could escape being driven on to them in no way but by going through a narrow channel between two of them. We were in much danger, but the vessel was almost perfectly still, as we were in smooth water, as soon as we entered the channel, the wind being broken by the Islands. Thus I obtained that ease and quiet which but a few moments before seemed impossible to obtain. We were three weeks on our passage, and when we arrived I was not able to walk, nor had I even left my bed for half an hour. We felt very gloomy and dejected, the first night we arrived, in view of our prospects; but we were enabled to lean on God, and to feel that he was able to support us under the most discouraging circumstances. The next morning I prepared to go on shore, but hardly knew how I could get to Mr. Carey's house, as there was no method of conveyance, except a horse, while I was not able to ride. It was however concluded that I should be carried in an arm chair; consequently when I landed, one was provided, through which were put two bamboos, and four of the natives took me on their shoulders. When they had carried me a little way into the town, they got me down under a shade, when great

numbers of the natives gathered around, as they had seldom seen an English female. Being sick and weak, I held my head down, which induced many of the native females to come very near, and look under my bonnet. At this I looked up and smiled, at which they set up a loud laugh. They again took me up to carry, and the multitude of natives gave a shout which much diverted us. They next carried me to a place they call the custom house. It was a small open shed, in which were seated on mats several natives, who were the custom house officers. After searching Mr. Judson very closely, they asked liberty for a native female to search me, to which I readily consented. I was then brought to the mission house, where I have entirely recovered my health. We felt a great disappointment in not finding Mr. Carey at home, as we were previously acquainted with him, having seen him in Calcutta. He was ordered up to the capital by the king, to vaccinate some of the royal family. Mrs. Carey is a native of the country, though of European extraction. She speaks very little English, but is very kind, and does every thing to make us comfortable. The house is large and convenient, made wholly of teak wood; but the inside is unfinished, and the beams and joists all bare. It is, however, the largest and handsomest house in all Rangoon.

"As it respects our food, we get along much better than we expected. There is here no bread, butter, cheese, potatoes, nor scarcely any thing that we have been in the habit of eating. Our principal food is rice, and corried fowl, and fowls stewed with cucumbers. But we are blest with good health, and feel, that instead of murmuring, that we have no more of the comforts of life, we have great reason to be thankful that we have so many. There are no English families in Rangoon, and but one French family. There is not a female in all Burmah with whom I can converse. Two or three French gentlemen, who speak English, constitute the whole of our society.

"We devote our time almost entirely to the acquirement of the language, which we find difficult. But with hard labor and perseverance, I doubt not but we shall be able to write, read, and speak it, in two or three years with ease. The country presents a rich, beautiful appearance, every where covered with vegetation, and if cultivated, would be one of the finest in the world. But the poor natives have no inducement to labor or raise any thing, as it would probably be taken from them by their oppressive rulers. Many of them live on leaves and vegetables that grow spontaneously, and some actually die with

hunger. Every thing is extremely high, therefore many are induced to steal whatever comes in their way. There are constant robberies and murders committed; scarcely a night but houses are broken open, and things stolen. But our trust and confidence are in our heavenly Father, who can easily preserve and protect us, though a host should encamp about us. I think God has taught us by experience, what it is to trust in him, and find comfort and peace in feeling that he is every where present. O for more ardent, supreme love to him, and greater willingness to suffer in his cause!

"Rangoon Aug. 8, 1813.

"I again take my pen, though I have nothing new to communicate, yet I feel a pleasure and satisfaction too great to be neglected, in writing to those dear friends whom I never expect to see again, till I meet them in the eternal world. I know every thing respecting us will be highly interesting to you, therefore I am particular to write every little incident. As Mrs. Carey has the whole care of the family, being familiar with the language, and having several servants at her command, I am free from every concern of this nature and can devote all my time to study. I find it no easy thing to acquire a foreign language; and though our teacher says we gain rapidly, yet we can hardly perceive that we make any advance. It is a most beautiful, easy language to write, but very difficult to read, or pronounce.

"Our teacher is a good natured, intelligent man. When he first came he paid very little attention to me, appearing to feel that it was rather beneath him to instruct a female, as the females here are held in the lowest estimation. But when he saw I was determined to persevere, and that Mr. Judson was as desirous to have him instruct me, as himself, he was more attentive.

"From our first embarking for India, we have at times had our eye on this empire, as our final residence; but we have been repeatedly discouraged by the dreadful accounts we had of the ferocity and barbarity of the natives, together with the many privations we must suffer among entire heathen. Several missionaries have made an attempt to reside here, but have been discouraged, and left without effecting any thing. And some of these missionaries we had reason to think, possessed much more piety and devotedness to missions than ourselves. No wonder then we were discouraged. But after our heavenly Father had severely tried us, in causing us to be driven from place to place, he shut up every other door, and at last made us feel willing to take our lives

in our hands, and come to this heathen land to spend the remainder of our days. But will you believe me when I say we are cheerful and happy? Though we find the government and people just as we expected; though we find ourselves destitute of almost all those sources of enjoyment to which we have been accustomed, and are in the midst of a people, who at present are almost desperate on account of the scarcity of provision; though we are exposed to robbers by night and invaders by day, yet we both unite in saying we were never happier, never more contented, in any situation than the present. We feel that this is the post that God hath appointed us, that we are in the path of duty, and in a situation, which, of all others, presents the most extensive field for usefulness. And though we are surrounded with danger and death, we feel that God can with infinite ease preserve and support us under the most heavy sufferings.

"But for these feelings we are indebted wholly to the free, rich and sovereign grace of our Redeemer, and still dependent on him for a continuance of them; for it is not three months since, that I looked at this situation with all that dread and horror which you can imagine. It is our daily prayer that we may be continued here, and made a blessing to the poor Burmans, who are daily perishing for lack of knowledge. But we mourn our unfitness to be engaged in the great work of communicating religious knowledge to the dark, benighted mind of a heathen. Our only hope is in God. We know that he can bless his own truth to the salvation of sinners, though it may be communicated in ever so broken a manner, and by the meanest of his creatures. We rejoice that this great, this powerful God is our Father and our Friend, and has opened a way of access for us sinners, and has commanded us to open our mouths wide, with the promise that he will fill them. He hath also said that he *will give the heathen to his Son for an inheritance, and the uttermost parts of the earth for his possession.* We cannot but hope the glorious day is drawing near, when this promise will be fulfilled; and that among other heathen nations, Burmah, cruel, avaricious, idolatrous Burmah will say to Jesus, *What have I any more to do with idols? Come thou and reign over us.* O my dear parents and sisters, pray for us, that we may be humble, prayerful, and entirely devoted to the cause of Christ. Pray for these poor people, who have altars and temples in high places for the worship of the prince of darkness. They are immortal like ourselves, they are bound to the same eterni-

ty with us, and like us are capable of enjoying or suffering endless happiness or eternal misery."

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Aug. 2. From a young lady in Portland, by Mr. N. Willis,	\$5 00
4. From two young ladies in the south parish in Weymouth,	2 00
9. From the Female Missionary Society of Sheffield, by Miss Mary Flint,	23 30
15. From the Society in Philip's Academy for the purpose of aiding the translations, by Jesse Walcutt, Treas.	51 00
18. From the following persons, by Mr. T. Dwight, jun.	
From a friend to missions,	\$1 00
From the Female Charitable Society of New Canaan, for translations,	65 00
From the Cent Society of Wallingford,	15 00
From several ladies of S. (Con.) for the use of the three missionaries going to Ceylon,	13 00—64 00
22. From a female friend of missions, by Mr. N. Lord,	1 00
From Mary Tomson of Royalston,	25
From the Foreign Mission Society of Wiscasset and vicinity,	50 00
24. From Gen. Jedidiah Huntington of New London,	50 00
From Isaac V. H. Crannell, of New London,	3 00
From an unknown person in Groton,	1 25
30. From Derick Sibley of Montpelier, (Ver.)	5 00
From Jesse Hitchcock of Brimfield, (Mass.)	1 00
From Jacob Bishop of Brimfield, (Mass.)	1 00
	<hr/> \$237 80

ORDINATIONS.

ORDAINED, on Wednesday the 28th of June last, the Rev. JONATHAN LEE, to the pastoral care of the church and society in Otis, (Mass.) The Rev. Mr. White, of Sandisfield, made the introductory prayer; the Rev. Mr. Lee, of Colebrook, preached the Sermon; the Rev. Mr. Kinne, of Alford, made the consecrating prayer; the Rev. Mr. Catlin, of New Marlborough, gave the charge; the Rev. Mr. Keep, of

Blanford, gave the Right Hand of Fellowship; and the Rev. Mr. Harrison, of Tolland, (Mass.) made the concluding prayer. The happy settlement of the Gospel ministry, for the first time, in this waste place of our Jerusalem, with very favorable prospects—manifest the commendable exertions of the Society—was highly gratifying to the Ecclesiastical Council, and a very numerous audience collected on the occasion.

On Wednesday, the 19th of July last, the Rev. AMMI LINSLEY, to the pastoral care of the First Church and Society in Hartland. The Rev. Mr. Flint, of Hartford, made the introductory prayer; the Rev. Mr. Pinneo, of Milford, preached from 1 Thes. ii, 4; the Rev. Mr. Prudden, of Enfield, made the consecrating prayer; the Rev. Mr. Gaylord, of West Hartland, gave the charge; the Rev. Mr. Baker, of Granville, gave the Right Hand of Fellowship; and the Rev. Mr. McLean, of Simsbury, made the concluding prayer.

LITERARY INTELLIGENCE.

NEW WORKS.

PAUL on Mars Hill: or, a Christian survey of the Pagan world. A Sermon, preached at Newburyport, June 21, 1815, at the Ordination of the Rev. Messrs. Samuel J. Mills, James Richards, Edward Warren, Horatio Bardwell, Benjamin C. Meigs, and Daniel Poor, to the office of Christian Missionaries. By Samuel Worcester, D. D. Pastor of the Tabernacle Church in Salem. Published by order of the Prudential Committee of the American Board of Commissioners for Foreign Missions. Andover: Flagg & Gould. 1815. pp. 44.

The magnitude of the preacher's work, A Sermon, delivered March 15, 1815, at the Ordination of the Rev. Israel W. Putnam, as Pastor of the North Church in Portsmouth. By Ebenezer Porter, D. D. Bartlett Professor of Sacred Rhetoric in the Theological Seminary, Andover. Published at the request of the people. Andover: Flagg & Gould. 1815. pp. 32.

Remarks on the Rev. Dr. Worcester's Letter to Mr. Channing, on the "Review of American Unitarianism" in a late Panoplist. By William E. Channing, Minister of the Church of Christ in Federal Street. Second Edition. Boston: Wells & Lilly. 1815. pp. 39.

A Second Letter to the Rev. William E. Channing on the subject of Unitarianism. By Samuel Worcester, D. D. Pastor of the Tabernacle Church, Salem. Second Edition. Boston: S. T. Armstrong: 1815. pp. 44.

POETRY.

For the Panoplist.

AN EXHORTATION TO CHRISTIAN BENEFICENCE.

YE generous souls, sav'd from the Dragon's flood,*
 Baptiz'd by fire, wash'd in atoning blood,
 Safe on the Rock! will ye not look below,
 And weep o'er frailty, danger, guilt and woe!
 Cast round the antichristian world your eyes—
 What direful scenes, what gloomy prospects rise!
 Quench'd is the star that lur'd the Magi's gaze;
 Eclips'd the Sun which fir'd their raptur'd praise;
 "The harp of prophecy," the shepherds' breath,
 And sacred symphony lock'd up in death.
 See heathen hordes by lusts to frenzy driven,
 And idol worship wake the wrath of Heaven!
 Must ebon night brood o'er each pagan clime,
 Till the remotest point of unborn time?
 No—saith Jehovah! from the realms of light,
 A morning without clouds shall spring from night:
 The knowledge of the Lord, like on a wide main,
 Shall cover earth and bleach the moral stain.
 And when the christian world shall wake from sleep,
 And Patros learn to act as well as weep;
 The ample fields which are already white,
 Shall yield a harvest of immense delight!
 And those who toil to bring the treasures home,
 Shall shine like stars in the immortal dome!
 The world shall witness these stupendous scenes;
 Effected not by miracles, but means.
 The Church must *wrestle—travail—and prevail*;
 Nations the gates of Paradise assail;
 And Shiloh's Bride, in sky-wrought robes attir'd
 Must be by earth and angel host's admir'd!
 Rise! Candidates for bliss, a countless band,
 Heaven in each heart, and tribute in each hand, }
 Secure your title to the promis'd land.
 Why stand ye idle at the eleventh hour?
 Faith without works is dead—evince its power—
 Enter the vineyard—lend your heart, your all;
 Diffuse your wealth, revere Jehovah's call.
 Let not your hand, penurious, give the lie
 To verbal charity's pretences high.
 From penury, a trifle may attest
 Pure love, and give a passport to the blest:†
 But where the Lord has lent his stewards more,
 And made the cup of competence run o'er;
 O mock not feeling with a meager sum!
 The world's donations ought to strike us dumb,
 When they, to serve their god, such funds employ
 As might through realms of darkness kindle joy.
 The silver and the gold are not our own,
 They are demanded from the eternal throne.
 If we refuse, His counsel still shall stand,
 His heralds publish grace through every land;
 Benighted tribes, snatch'd from the burning lake,
 Shall of the rivers of his love partake:

* Rev. xii, 15.

† Had the Lord imposed his pecuniary claims only on ponderous riches, few, if any, would consider themselves as being affected by his precepts. Wise legislatures collect revenue from all classes of community, according to their ability—and the King of kings has not excluded many (though many exclude themselves) from the honor and profit of being co-workers with him, in building the walls of Zion.

But those who hate the truth and shun the light,
 Shall be consign'd to everlasting night!
 With heart and *substance* honor now the Lord;—
 A thousand fold shall be thy sure reward;
 Thy barns with plenty the Most High shall fill,
 And thro' thy breast pour pleasure's purest rill.
Ensure thy treasures which may fall a prey,
 By flames, or floods, or whirlwinds borne away.
 Deposit *largely* in the bank of Heaven,
 Where interest high and ample bonds are given,
 Thy bread (thy money) on the waters cast;
 Omnipotence secures a prize at last!

Ah! where is *faith*, when all the pledges made
 Can not the cold, reluctant heart persuade!
 'Tis frigid love that closes fast the eyes,
 And stops the ears 'gainst mis'ry's plaintive cries.
 Yet hope forlorn, oft builds on works alone,
 When these are partial, rare, or quite unknown!
 Whilst some impart, (not from complacent choice,)

To put to silence the internal voice;
 Some, that the world their splendid deeds may know;
 And some, from pure affection's fervent glow;
 The Judge the meanest motive shall reward,
 But those whose hearts are right shall see the Lord
 Christ has annex'd delight to those who *give*,
 More than to those who on the bounty live.
 Who that has tasted this transcendent bliss,
 Enquires how much, uncensur'd, he may *miss*?
 Preposterous thought! he rather seeks to know
 How much, unblameable, he may *bestow*.

Let thoughtless libertines deride his zeal—
 Their callous hearts no holy fervor feel:
 But renovated souls, by grace refin'd,
 To philanthropic pity are inclin'd.
 Even guilt may feel a tender pang for pain,
 And misers give to gather more again.

When captives bow to Barbary's galling yoke,
 Gold must redeem them—so the nation spoke.
 But when, in heavier chains, a countless host,
 Are gliding downward to the infernal coast;
 Shall morbid sloth entomb the christian mind?
 No bowels yearn—no hand the slaves unbind?
 O tell it not in Gath!—the sons of earth,
 Will mock our apathy with impious mirth.

But stop—rash Muse, nor libel holy zeal,
 Evinc'd by prayers and alms for Zion's weal.
 Much has been done—and some, a noble few,
 Above the world, eternity in view;
 Have giv'n vast treasures with expiring breath,
 And gain'd possessions, deeded after death.
 Some, modestly conceal'd from human view,
 (While angels sung hosannas, for *they knew*)
 Have snapp'd the spell which thousands binds to earth,
 And furnish'd *means* for millions' second birth!
 And men there are, whom God's own Spirit warms,
 Who range the earth and face old ocean's storms,
 To pilot sin-wreck'd souls to peaceful port,
 Where rebels, *bow'd*, attend their Father's court—
 Where mental surges settle to a calm,
 And moral plagues are heal'd by Gilead's balm.

When those who brandish firebrands, swords and death,
 And poison earth with Bohun Upas' breath,
 Through Tophet's iron gates in wrath are hurl'd—
 These shall ascend to the celestial world:
 There, range with angels o'er the golden plain;
 There, kings and priests to God, forever reign.